

TOC H JOURNAL



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This Month's Journal

We open with a talk on "Peace," given by Mr. GEORGE LANSBURY to Toc H members (p. 343). Another problem is dealt with in an article on "Gambling" (p. 354), and the symbolism of light, which Toc H shares with men and societies in all ages, in an article on p. 349. An impression of the Oxford Conference on "Church, Community and State," about which preparatory articles have appeared earlier, will be found on p. 369. There are practical suggestions with regard to the leprosy campaign on p. 371, and some interesting reactions in the *Open Hustings* (p. 360), to articles and letters published last month. Another *Traveller's Tale*, with pictures, is printed on p. 364. A 24-page *Supplement* contains the *List of Houses, Branches and Groups*, the *Schools' List*, and *Publications*.

PEACE

On October 1 the first of a series of talks at Forty-Two, Trinity Square, arranged by Tubby for London members, was given by Mr. GEORGE LANSBURY, M.P. (The second talk, on October 22, will be given by Lord Salisbury). Mr. Lansbury expressed his own well-known point of view on "Peace," and there was interesting discussion afterwards. He began by quoting Colonel Macrae's lines:—

We are dead; short years ago
We lived, felt dawn, saw sunset's glow;
Loved and were loved, and now we lie
In Flanders fields.
To you from failing hands we throw
The torch. Be yours to lift it high.
If you break faith with us who die,
We shall not sleep, though poppies grow
In Flanders fields.

WE are told by the newspapers that we are living in dangerous, critical days. It is twenty years since the signing of the Armistice and we have to ask ourselves whether we have carried the torch of peace or whether during the intervening years we have carried the flaming sword of war. In every country of the world armaments are being piled up; in every country of the world they are defended on the score of defence. Every government, whether a dictatorship or democratic, declares it is peace-loving and has no object in arming except defence. All governments denounce aerial warfare—and all prepare for it. We are all shocked by what has happened and is happening in China and Spain. I think we all ought to be terribly shocked by the fact that all governments are making ready to do the same thing. It is said of course, "We will not bomb defenceless people," but I live in East London and just across the river is the Arsenal and beyond Poplar are the docks and railways, which in war are military objectives. They can only be got at from the air and by destroying men, women and children as they were destroyed to a small extent in the last war.

The trouble, as I see it, is that we do not stand up to the facts; we do not look the world in the face and say to ourselves, "This and this is what is happening." We can see the mote, or, if you like, the beam, in somebody else's eye, but we do not realise that in certain circumstances we should find ourselves in the same position. I have never been able to support war. The very first time I ever tried to speak was in All Saints' Schoolroom in Hanbury Street, Whitechapel, where, as quite a kid, I tried to defend the proposition that war was incompatible with Christianity. There are some people who say that it is an ideal and that Jesus came to teach great ideals of life and conduct, but my contention is that He was a *realist*—that is, that what He preached can be practised whenever men want to practice it. The saying that His teaching has a promise for this life as well as for the life to come is demonstrably true by the history of the human race.

Round about this place you will find Roman remains. They represent a civilisation that was in this country for 400 years, during which the Romans ruled here and laid the foundations of order; after that her soldiers were called home

and Britain lapsed into barbarism. When I was in Rome the other day I saw the Colosseum, remains of the Forum and so on, and, when I was speaking to the heads of the government, I tried to make them realise how impossible it was to imagine that they could build another Roman Empire on those lines, and that they ought to realise that the little church standing at the beginning of the Appian Way was a monument which demonstrated how futile force and Imperialism were. That church and what it stood for, I said to them, was recognised to-day as the only thing in life that could preserve the human race from destruction. According to the legend, Peter, fleeing from Rome, turned back at the point where that little church still stands on hearing his Master's voice asking "Whither goest thou, Peter?" He turned back to Rome and was executed, but that was not the end of Christianity. The Roman Empire perished, but the truth for which Peter was crucified, remains.

Christ or Barbarism?

It is no use for me or anyone else to talk platitudes or to say that we should love one another and must do to others as we would be done by, unless we believe that those principles are possibilities. I am no scientist and no historian but the experience of life has taught me that the world is at the parting of the ways again, that once more the choice before us is Christ or barbarism. Mrs. Percy Dearmer, who went to Serbia to nurse the sick and wounded in the terrible days when Serbia was ravaged by typhoid and other diseases, just before her death in 1915 wrote some letters home which have been published. In one of them she said that she had come to the definite conclusion that nothing could save the world but love and that the choice then was between

Christ and Chaos. To-day her words are still true. After nearly twenty years of so-called peace we are facing a situation which statesmen tell us means that if it bursts barbarism must be the result, that Europe and America could not stand up and preserve their souls through another great war. Herr Hitler has said that in his judgment Europe is receding from war because everybody knows that in another great war there could be neither victor nor vanquished; all our statesmen say the same thing; nearly every great soldier says the same and yet everybody is preparing.

Now I think that the way out of this is literally to apply the principles of Christ as laid down—that you are to love your neighbour as yourself and that you should do to others as you would be done by. "This do and ye shall live"—and I maintain that it is easier to do it to-day than ever before. Communication is easier. By means of a microphone my talk here could be heard in Japan or anywhere else; you can speak to a ship at sea and ascertain whether she needs assistance; you can go round the world by air in a few days; you can grow more food and produce more of everything than ever before. In fact, we have reached the amazing situation that after we have prayed for an abundant harvest or a great catch of fish we cannot use it all—and yet there are multitudes who need it.

The "Haves" and the "Have-nots"

There are some people, it is said, in the world to-day who believe in war and make it their hobby, as it were. I honestly do not believe that. I do not think that even the Japanese believe in war except as an instrument to get them something which they need. I talked to a Japanese the other day who said, "We have learned from the West how to build

factories, how to produce goods and how to do everything which you are able to do in Europe. We find ourselves shut out of America and Australia and are told to stop where we are. Well, we cannot do that because we are exactly like you in England; we want to exchange our goods and to get other goods from the same sort of places as you do." The Germans, the Italians and the Poles talk in exactly the same way. We have the extraordinary condition of affairs that Great Britain, America and Russia practically own the world. (By "Great Britain," of course, I mean Britain and the Dominions, including India). We control between us all the best parts of the world and other people—whom Sir Samuel Hoare called the "Have-nots"—are demanding what has been described as "a place in the sun."

I do not think there is anything to fight about in this. Let me diverge for a moment. We in this country have been struggling by constitutional means to raise the standard of living of the workers, and Socialists like myself hope that ultimately we shall eliminate class, not by violence but by consent. Nearly all our legislation is by consent. We are getting to understand that it is not good for anyone that there should be destitution or man-made poverty or sickness arising from ignorance, and so on. We use all sorts of methods for dealing with these things and we hope that ultimately we shall establish a society where we shall co-operate with one another instead of competing with one another.

Out in the world the same principle must ultimately apply. When I am charged with having a negative sort of attitude to war I try to deny that. I say something like this: "If public opinion in this country, in Germany, in Russia, in France, and in America—or indeed if

the corresponding churches of the world, could stand up and say to mankind, 'Up to now, all down the ages, you have fought for what you wanted and have beggared yourselves and brought yourselves to a position of the greatest menace, being terrified that another war might destroy everything that has been built up,' and if they would say that the law of life for individuals and nations was co-operation, then we might begin to progress towards real peace."

A New Peace Conference

I want some nation—and this is what I have been all over the world advocating—to take the lead. I have said in Parliament that I wish it was *our* nation; I said in Washington that I wanted Roosevelt and ourselves to do it. I want some one nation to say to the rest of the world "Let us sit down, seven or eight of us, representing the big nations of the world, and discuss armaments—not to discuss war but how we can remove the causes which appear to compel us to arm against one another." I said in the House of Commons that if I ever attended such a conference the first thing I would do, if I was in the chair, would be to ask each nation to state *why they were compelled to arm, against whom and for what reason*. I was told then that that would be a very dangerous thing to do, but my reply was that I thought it a commonsense thing to do. For why should we not try to find out from the statesmen representing each nation why they were piling up enormous armament, knowing all the time that they would all be beggared if ever those armaments had to be brought into use? I want this conference because at present the League of Nations is only partially representative of the nations of the world: we must have at least America, Germany and Japan with us at such a conference as I

am suggesting. When it is called I want them to start by discussing the question which I have just put forward. I do not believe—and I have authority for saying that most of the statesmen with whom I have spoken agree with me—that a conference called specifically to discuss why we are all arming would break up without at least understanding one another and starting to find a way out. If I were to attempt to sketch a scheme, every critic would attack it but I want the principle accepted that it is possible to get out of the present world situation without war.

It has been said that you cannot equalise the world in its possessions. That is perhaps true, but there are questions of population, raw materials and markets, finance, exchange and the freedom of the seas and of the air. I will try to summarise these questions in order.

Population : What does the world want? Take Poland; she has 4,000,000 or 5,000,000 Jews and wants to send some people out of the country. I could talk for a long time on that, but to-night I am not arguing whether Poland is right or wrong. Germany, Italy, Rumania, Hungary and Austria all want to send people abroad and the Balkan States are in the same position. The figures of immigration into the United States before the war show that the people who went there and to Canada were mainly from the countries I have just mentioned, but since the war almost all immigration has been stopped. I think my conference would say, "We must set up an international body to enquire how the present unpopulated parts of the world can be dealt with in order to deal with the problems of populations that wish to move."

Raw materials and markets : Then they would probably set up a committee to deal with the raw materials and markets questions. I know that tariffs in the eyes of

some people are beneficial things, while in the eyes of other people they are the reverse. The cold fact remains that the world is not in the plight it is in to-day because there is too much of many things or because there is no need for the goods and foodstuffs that are produced. If you went to China and could get vital statistics such as we have here, you would find that myriads of people die every year from disease and famine. You would find the same thing in India and in many parts of Africa, and it is nearly all preventable. I think that if my conference were to discuss territories it would be relatively easy to find a means of absorbing the goods which at present nations say that they do not know what to do with.

The Mystery of Money

The third point is *exchange*. Money is a bigger mystery than anything else in the world. (It is the want of it that worries most people in the East End). When I had an interview with Roosevelt he said to me, "It is an extraordinary thing that we are digging up gold in Africa and building vaults in the middle of the United States to bury it again." I think it was Mr. Churchill who said much the same thing about our own banks. In my view half the trouble of the world, especially in Europe and just now in France in particular, is due to this jiggery-pokery about money. You have all heard about the franc going up and down—and nearly out, and so on. At present the Germans are building ships to let their workers go abroad—and when they reach the Thames they are not allowed to land because they must not bring any money with them. It is the same thing with Russia and Italy, and it has all to do with the great mystery of exchange. A great financier once said that only two people knew anything about exchange and one of

them was dead. He was the other—and he has died since. (*Laughter*).

I am no friend of the present Government, as everybody knows, but I must say that Neville Chamberlain, when he was Chancellor of the Exchequer, certainly did bring in what is called the Exchange Equalisation Fund, by which he was able to raise £350,000,000. Nobody knows where it comes from. (*Laughter*). One day I was told in the House of Commons: "It is all bookkeeping, George, and you do not need to worry about that" (*Laughter*). That being the case, you will not expect me to say much about it, but I do not think it is so mysterious that the great brains at the head of affairs could not deal with it. It is very difficult for the plain man to understand all the mumbo-jumbo about money, but I do not think it is impossible to deal with the matter—if intelligent men get hold of it. (*Laughter*). I do not believe it impossible to create and develop a system of exchange which will not depend for its existence on the fluctuations of currencies, which are largely a gamble. I really think that with goodwill the exchange difficulty could be got over, if dealt with internationally.

You must remember that Europe was carved up after the war and there were created many new States, with the result that there is great economic confusion. I do not here and now say that you could have a United States of Europe at this minute such as you have in America. In America there are 48 States, each of which has given up the sovereign right of going to war against one another or against outside people. They leave that sort of thing to a representative body at Washington and they have set up a Supreme Court to decide when the Federal Government infringes the rights of a State or when a State infringes the rights of the Federal Government. Some day—and perhaps sooner

than we expect—we may get that state of things in Europe, because, while it is true that there are many different nationalities in Europe, it is also true that every nationality is represented in the United States. It is also true that those States are extending their influence over South America, and Mr. Roosevelt hopes that one day there will be real economic unity in the whole of the New World, from Canada down to the most southern point.

If he succeeds, he will be doing the very thing I have been talking about. To-day there are all kinds of Governments in South America. That remark also applies, in some degree, to the forty-eight States of the United States, but the whole point is that they have given up certain sovereign rights to the Federal Government. I always put it in this way when in America—that they have lost part of their life, as it were, in order to find it in the bigger life of the whole Continent.

Reconstructing Europe

I believe that if the British Government, together with the Governments of Germany, Italy and France, would drop all other questions and tackle this one, it could be done. If that was something which I had only thought of myself, I should not say so much about it, but I have discussed this matter with all kinds of men. I have sat for over three hours at the feet of an American on the Continent, who made this as clear to me as any man could make anything clear. He is a leading American statesman and he is convinced that if the Governments I have mentioned could be persuaded to drop everything else and settle down to see how they could reconstruct the economic life of Europe, together with the question of the unoccupied territories abroad, especially in Africa, they could remove the main cause of war.

I want my suggested conference to take this in hand and to set up the necessary machinery. Now, do not go and say that is only a dream. There is an office in Geneva called the International Labour Office, which has all the information necessary to enable a start to be made. It knows all about the economic life of the world. It is the one big thing which came out of the war, and the head of it told me that if ever my conference could be got going they had all the means by which information necessary to deal with the situation could be made available for men of good will to handle. Pacifists like myself believe that war is a crime against God and man, but I also wish to stress that I am not a negative pacifist. I do not believe that Our Lord was a negative person at all. I believe that His doctrine was not "Thou shalt not" but "Thou shalt." I believe that the only way that you can get peace at home is through justice, equity and co-operation between men and women, and abroad by nations co-operating.

Fear in the Air

We need *the freedom of the seas and of the air*. In view of the crises which have arisen in China and Spain, I want some Christian nation to say, "Whatever happens, we will not commit these barbarities. We will not use gases or explosive bombs." But make no mistake; all the nations are preparing these things and it is all because of fear. I do not believe that you can overcome evil with evil; you can only replace it by something better. I believe that is the real message of the age to mankind. You talk of the Mediterranean, the Suez Canal and the Red Sea: I have travelled in those places and it is only in time of war that there is any danger; you have to have naval bases in them because of war.

It is a psychology of fear and the nations must get rid of that psychology if they would eliminate the causes which make them go to war.

Then, a word about the air. I see there is likely to be trouble directly about the Sahara Desert, perhaps because part of it is on the road to the Cape and some people will say there ought to be a British station there. I should like to see aviation internationalised and controlled internationally, so that all the airways of the world would be open to the airmen of the world. Both Hitler and Mussolini were willing to discuss the internationalisation of aviation. Who prevented it? When I was asked that, I did not argue, because I had supported a motion condemning our Government for preventing further discussion of the subject. The fact is that there has been a proposal for the internationalisation of aviation. I want that proposal to come up again and I want it to be accepted by Great Britain wholeheartedly. I want our country, I want the churches, I want some authoritative voice to say to the world that here, at any rate, this thing will never be tolerated.

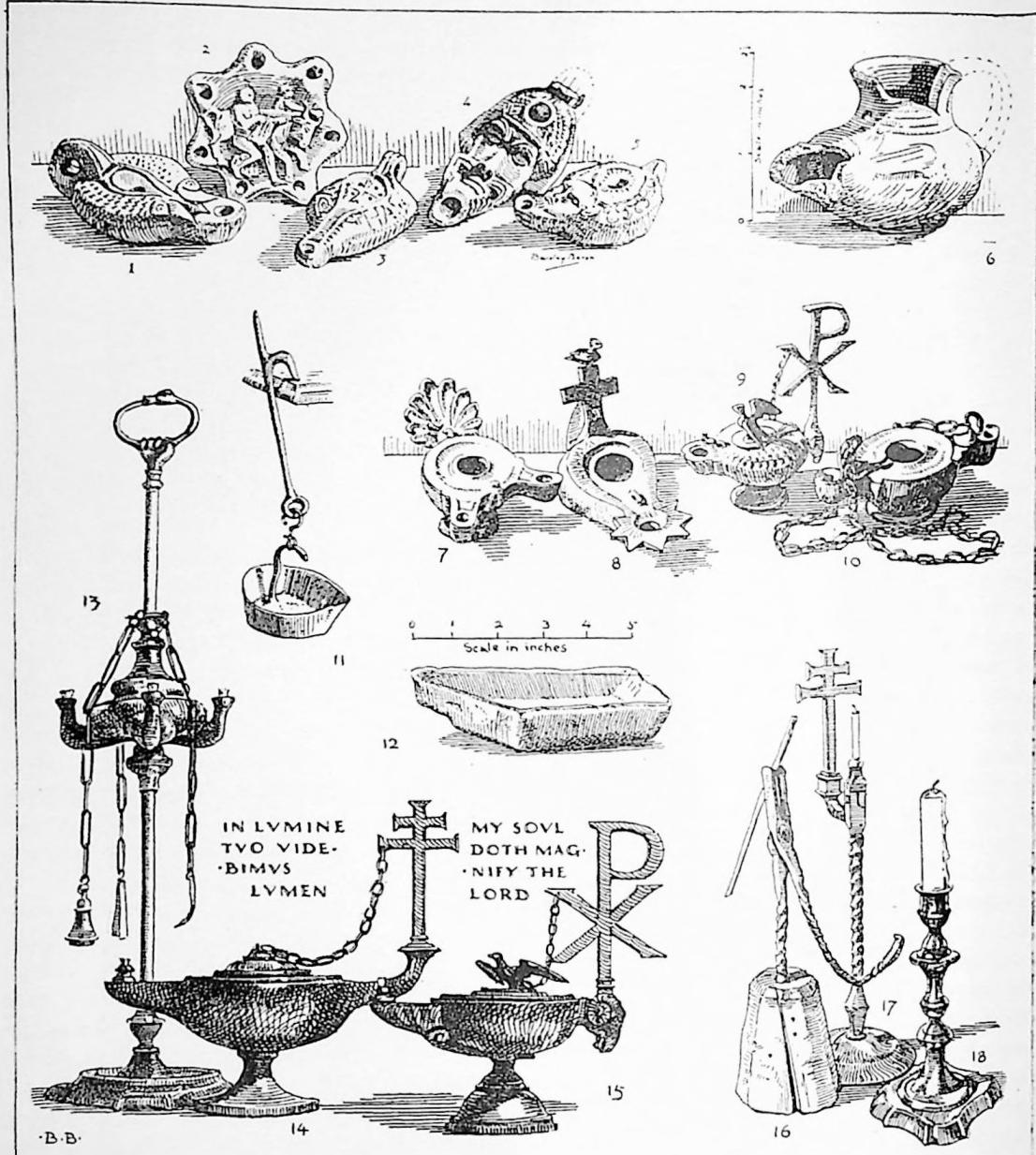
War can be prevented

Finally, I want to say this to you: you are all much younger than I am and the future is with you and not with me. I want to say to you young men that another war will mean the end of civilisation. Mr. Neville Chamberlain has said that expenditure on arms is madness. I hope you will make up your minds to take your stand for reason and will not believe it is impossible to have reasoned Government in the world rather than non-reasoned. I maintain that if sufficient enthusiasm was put into the task of preventing war, war would be prevented (*applause*).



"A MOTHER MOURNING FOR HER CHILDREN"

The figure of 'Mother Canada' on the Canadian Memorial, Vimy Ridge
(Photograph by J. N. Jory)



1 to 5 are Roman pottery lamps (1 bears the maker's name and was found near Naples; 2, with seven wicks, shows a sacrificial bull; 3 is Christian, with the inscription 'Thrice Holy'; 4 and 5 bear human faces). 6 is a pre-Christian pottery lamp from Orvieto. 7 to 10 are Roman bronze lamps (7 has a Greek 'honeysuckle' handle; 8 is Christian, with the Cross and Dove; 9 is the pattern from which the L.W.H. Lamp was taken; 10 is a double hanging-lamp, with the chain attached to the necks of swans). 11 is a Scotch 'crusie,' hanging by a hook from the mantelpiece. 12 is a primitive Esquimo lamp, of soapstone, now in All Hallows. 13 is a 'Florentine' lamp from which, in 1922, the Parent Lamp of Toc H was first lit; 14 is the Toc H Lamp of Maintenance and 15 the L.W.H. Lamp of the Magnifical, with their inscriptions. 16 is a simple old English rushlight, and 17 the Toc H Rushlight, an adaptation. 18 is a Queen Anne brass candlestick. (All, except 12, are in a collection at H.Q.).

THE SYMBOL OF LIGHT

The Lamp of Maintenance had a spontaneous origin in 1922 as the symbol of Toc H, but every member knows that we share the symbolism of light with men in many other times and places. Their remarkable range is suggested in the following article by F. W. ROBINS (Bournemouth Branch), who has studied the subject for years and has a private collection of some 800 lamps of various kinds.

THE long winter nights meant a drear struggle for mere existence to primitive man; the warming rays of spring sunshine instilled a new spirit into him and everything around him—it was the giver of life. Is it any wonder that it became divinity itself to him?

The Divine Fire

Fire and light were the attributes of that divinity. Fire, when god was in his beneficent mood, warmed man, helped him and kept the wild beasts at bay. When the god was angry and his thunder-clouds lowered, it would kill and destroy. Is it so unreasonable that fire and light were offshoots of divinity to him? Or, grant him even a modicum of reason, when he discovered how to produce fire for himself here, if not a phase of the divinity itself, was most certainly a gift of the gods. In this he had more insight than those to whom fire and light are mere slaves of mankind.

Such an outlook, combined with the comparative difficulty of producing fire at will in early days, led, by natural sequences of thought and necessity, to the reverence with which fire was treated and the care which was taken to keep it in being. Such a reverence provides one adequate reason for placing it under the care of the priesthood. The other potent reason is the position of the priesthood, in all primitive societies, as the guardian of the arts of peace and the regulation of the community, whether under the aegis of a hierarchical government or masked under the laws and taboos of organised religion.

Just as the domestic hearth was, and symbolically still is, the focus point of the family, so the communal fire was the focus point of the tribe or community. The pioneer sons of ancient races fared forth with a portion of the tribal fire as a sacred trust and planted it in their new colony, just as an explorer of to-day plants his national standard on new lands. If the religious element is not so marked in the latter case the symbolism is much the same.

Light, the Child of Fire

The fire was both heat and light at first. Light, as a separate amenity, was the child of a fire—a fire in miniature. Nothing, then, is more natural than that the separate light should carry with it some at least of the divine nature of the fire. Added to this, there is the lore of the poet and the philosopher. Light is like life itself—mysterious in origin, gradually strengthening, then burning steadily or else badgered in the winds of adversity, finally diminishing, fluttering, dying away as mysteriously as it came. In itself a divine gift, it becomes, in turn, emblem of divinity, life and the soul itself.

With so many points of contact with life, material and spiritual, it would be more surprising to find light left out of religious symbolism than to find it, as it is, present in the rites and ceremonies of nearly every form of belief on the face of the earth. Candles on the altar of a Christian church have their counterparts in the temples of ancient Egypt; time candles, suggestive of Alfred with his hour-marked candles, burn before the Bird of Dawn in China.

Worship and Symbolism

It is difficult to trace the use of sacred lights in any church to a single origin—the practice is so widespread and ancient that it might have been borrowed directly from a number of sources. It is difficult, too, at times, to draw the line between worship and symbolism—or even between ceremonial use and necessity. Too often the fanatic of one religion accuses the adherent of another of idolatry or fire-worship where the idol or the flame is but a symbol such as he employs himself. Often, on the other hand, what is set up by the thinker or the dreamer as a symbol becomes god himself to the ignorant. That is the danger of symbolism which has led to the extreme view which sees in it nothing but paganism and the negation of true religion. Yet symbolism, to many, has its place, just as picture writing began the exchange of unspoken thoughts.

If the followers of Zoroaster lighted candles in honour of the sun god, it is not to be assumed they were worshipping the flame itself. To them, the sun was the visible evidence of god and the flames of the candles were earthly symbols of the sun beyond their mortal reach. In Egypt, during the reign of the monotheist Akhenaten, lamps were lit in adoration of the Sun (Aten). At one of the Inca feasts, messengers of the Sun passed through the town carrying lighted torches, to rid the place of disease, the torches being finally thrown into the river.

Festivals of Light

At a time when rejoicing and thankfulness more frequently went hand in hand, the divine element was constantly represented by light. Thus Herodotus records a feast of lights around the houses in Egypt. He says, "At Sais, when the assembly takes place for the sacrifices, there is one night on which the inhabitants burn

a multitude of lights in the open air round their houses. They use lamps in the shape of flat saucers, filled with a mixture of oil and salt, on the top of which the wick floats. These burn the whole night and give the festival the name of the feast of lamps."

Almost the same process takes place in India at "Divali," the festival of light, dedicated to Lakshmi, the goddess of wealth. The analogy is the more striking in that the Indian earthenware lamps used to illuminate the houses of the poorer devotees are almost exact replicas of certain open saucer lamps found in Egypt. The illumination is supposed to bring good fortune from the goddess, its neglect the reverse. Presents are exchanged and gambling forms an important part of the festival.

Another famous light festival is, of course, the Chinese Feast of Lanterns. A striking feature in China is that a debtor who has not cleared himself has a lantern borne behind him to indicate that he has "not seen the light." (In the western world, in these days of credit and instalment systems, the debtor often has his own headlights!). Across the China Sea, in Japan, the recent birth of an heir to the throne was celebrated by a display of some ten million lanterns in processions throughout the land.

The Walpurgis Night festivities of Germany, in which torches light the scenes of revelry, are relics of pagan May celebrations associated with witchcraft, but still survive; so also does the Hallowe'en (October 31st) fire, substituted by candles in Ireland and flaming torches in parts of Scotland. The birthday cake, with the candle for each year of age, affords another example of the modern use of festal lights.

Such illuminations as those at Blackpool and on occasions of national rejoicing, in modern civilisations, may have no con-

scious connection with ancient light festivals, but so close is the parallel that it is difficult to be absolutely certain that there is not some traditional suggestion in the choice of such a method of celebration or the appeal which it has to the imagination. At the least, it is evidence that human thought or imagery works on traditional lines.

In Egypt, the Sais festival was not the only use of lamps for religious celebrations. There are paintings of Egyptian royalty offering sacrifices in which a vessel is shown with one or more flames (apparently proceeding from floating wicks) either placed on the pile of offerings or else held in the hand of the celebrant. This may have served as an incense burner, too; in fact, it is sometimes shewn being fed with incense, but it is certainly a light as well. Both in Egypt and in ancient Greece oracles were consulted after the lighting of lamps upon an altar.

Jewish and Christian Lights

The seven-branched candlestick (or rather, group of lamps) upon the ancient Jewish altar would be no novelty but a recognised feature of religious worship. To-day, it has its descendant in the "Channukkah" lamp with its seven wicks (plus, usually, an extra pilot light), though tradition ascribes the "Channukkah" (dedication) itself to the time when, Judas Maccabeus having won freedom and the Temple for his nation, the oil, apparently enough for one day only, miraculously burned for seven.

To that light upon the Hebrew altar the Church of to-day may prefer to trace its sanctuary lamp and its altar lights, but the latter are much more likely to have come from Egypt, the scene of so much of the Church's early history, including the birth of the monastic system, and the source of much ecclesiastical tradition.

The sanctuary lamp itself may owe its origin largely to Egypt. It is a floating wick lamp, as were the lamps of ancient Egypt according to all available evidence; and the representations of one form of these Egyptian lamps so appear in pictures of religious oblations that, as already suggested, it is difficult at times to decide whether the object depicted is a lamp or an incense burner. The glass lamp now in use bears ample trace of its Byzantine origin and is a constant reminder that the age of Constantine introduced the definitely ritual use of lights into the Christian church. To Constantine also may be indirectly ascribed the use of candles on the Christmas tree, seeing that he ordered public illuminations to be carried out on Christmas eve. St. Lucia, among Christian saints, appropriately enough, has her own particular festival of lighted candles in Scandinavia. At first, the Christian church was opposed to the use of lights for ceremonial purposes: indeed, a fourth century writer, ridiculing pagan rites, says: "They kindle lights as though to one in darkness. Can he be thought sane who offers the light of candles and lamps to Author and Giver of all light?"

The mediæval church had a special rite for blessing candles at Candlemas in which the analogy of physical and spiritual fire was stressed. During Holy Week, thirteen lighted candles were placed before the altar and, as the penitential songs were sung, they were extinguished one by one. Possibly this has some connection with the atonement. The ceremony of excommunication included a rite in which twelve priests stood about the Bishop, holding lighted torches which, at the conclusion of the anathema, they cast down and trampled underfoot, thus symbolising the withdrawal of the light of Christian fellowship from the condemned; conversely, reception into the Christian

churches was accompanied by lighted candles, just as the Toc H member is received into fellowship to-day with the Lamp of Maintenance in his hand.

Lighted lamps mark holy places in the Mahometan world and the Kaaba (the holy place of the sacred black stone) is illuminated by thousands of lights.

Domestic Ceremonies

Apart from these special festivals of light, the use of lights is common as part and parcel of the ordinary ceremonies of communal and domestic life. When the ancient Greek married, the new family hearth-fire was kindled by torches carried by mother and mother-in-law, bearing flames from the respective parental hearths. To-day, in the Greek church, bride and bridegroom hold candles; is this a relic of the ancient custom? Torches figured in Persian, Turkish and Japanese weddings; they appeared in various wedding ceremonies on the Continent of Europe and possibly in old English weddings as well.

The Indian wife used lights not only to bring fortune but also to gauge it. Lamps fed with coconut oil (usually, it seems, made of the nut itself) were floated downstream; if they disappeared, burning steadily, in the distance, all would be well, but if they failed or were wrecked misfortune was to follow.

Torch-bearers

Something of the same idea as the kindling of the new hearth is apparent not only in the carrying of a portion of the communal fire to a new colony, but also in the flame at the Olympic Games of 1936, which was taken from the altar fire on Olympus, where it has been burning from time immemorial, and brought across Europe to Berlin by torch passing from hand to hand of relays of runners to light the Olympic fire which burned

throughout the sports proceedings. Similarly, Armistice Day was celebrated last year in Paris by the bringing to the tomb of the Unknown Soldier of a torch lit at the tomb of the Unknown Soldier in Brussels. At the same time, to the latter itself were brought flaring torches from all parts of the country of Belgium and from the Congo.

The torch accompaniments of funeral processions may have originated in symbolism but it is equally probable that they had some original connection with cremation and had their practical purpose in ignition of the funeral pyre, to which the symbolism was added later. A well-known archæologist, in fact, has suggested that the so-called "incense-cups" (small perforated pottery vessels) of early Bronze Age burials were really tinder holders, which were swung to fan the tinder into flame for the purpose of cremation and afterwards left in the burial chamber. If so, there is an obvious link here, whether by ancestry or coincidence, with the swung censers of temple and church, though Egyptian wall paintings suggest an Egyptian connection for these also.

The use of torches or tapers in Christian funeral processions is sometimes ascribed to the reign of Constantine, when so much of the simplicity of the early church was discarded, but whether this be so or not, it was certainly not an original idea, as both Greeks and pagan Romans before had used it habitually; and the numerous finds of earthenware lamps in the Christian catacombs, many of them with slight evidence of use, suggest a symbolic use beyond the mere necessities of illumination, at that period, though it is more than probable that the whole idea originated with the necessity of lighting a procession after dark. Throughout the middle ages and in the Catholic countries to-day, lighted tapers are an essential accompaniment.

ment of funeral and lying-in-state. Mediæval France forecast the undying flame on the tomb of the Unknown Soldier with its "Lanterns of the Dead" (especially prevalent in Aquitaine)—stone towers with openwork top storeys in which a light was kept constantly burning to invoke divine protection for the dead in God's acre and to symbolise prayers made for them by the living. Bequests made in the mediæval age to provide for candles burning in chantry chapels had their counterpart in property left by Romans to provide for lighted lamps with incense at the tomb on appointed dates, and the idea may still be seen perpetuated in Italian cemeteries, where a light is kept burning in the chapels of family tombs; the lanterns in Florentine cemeteries are often replicas of the larger Renaissance lanterns or torch-holders of the palaces in the city.

'Corpse-candles'

No "wake," of course, would be properly carried out without its accompanying candles—properly as many as the number of candlesticks which can be begged or borrowed, but always an odd number. (Presumably a dealer in these commodities would be provided with an unusual number!). In the North of England, it seems to have been customary, three centuries ago at any rate, to burn candles over the corpse even in the day-time—hence "corpse candles." Setting a candle at the head of the corpse is also an old Jewish custom. The use of corpse candles, in general, is suggested as again symbolic of life—the hope of eternal life; it is in this light (!) that the early Church saw them and excused the retention of what was then admittedly a pagan practice.

In India, prayer and light are also linked; lamps of small oil capacity are lit

to burn during the offering of prayer only and, judging from the trifling amount of oil some of them could have carried, some of the prayers must have either been short or somewhat hurried!

The Symbol of Life

What are we to make of all this? Is it just a question of superstition derived from the supposed divinity of the flame—a fire-worship, in short, whether carried out in a Christian country or the little-changing East? That will perhaps be the verdict of the materialist or the extreme anti-ritualist. To the idealist and to those who would fain understand practices which are not their own, there are other aspects. Fire and light are mysterious, control them as we will. They are amongst the most potent gifts of Providence; without them little of our modern civilisation would be possible. They are almost inseparable from human existence and as intimately domesticated as man's age-old friend, the dog. Like the wind and life itself, we know not whence the flame comes and where it goes. It is the perfect symbol of life, the soul and human progress; knowledge, man's greatest distinction, has kept pace with the light—first of all the crude smoky torch or the tiny struggling flicker, then the coarser, brighter flares of lamp and candelabrum, in a world of ill-digested and ill-applied learning, which served but to accentuate the surrounding gloom. Lastly, we reach the bright, modern lighting and modern science, hand-in-hand, both symbolically and practically; both wide in range but apt sometimes to produce a blinding glare which makes us halt to wonder whether the softer lights of quiet thought have not their occasional uses for retreat and peace.

F. W. R.

GAMBLING

The following is the substance of a speech made to the Hull Branch of Toc H in a debate on this subject, by C. E. HUNTER, the Branch Pilot—

THE late Lord Snowden, when Chancellor of the Exchequer, once described gambling as "the distinctive vice of this age," and, believing that view to be even more true to-day, I ask you to ponder carefully over what I shall say.

I want to put the case against gambling under three headings:—

1. As a business proposition.
2. In its social and moral aspects.
3. In the light of the Christian Religion.

1. As a Business Proposition

First, let me say that gambling does not pay, and if one wishes to have a little £ s. d. the only sure way is the way of the tortoise—save your small sums. To bet is to take a risk which in the long run always leaves you the loser.

Horse Racing: Canon Peter Green has told of his theoretical bets on paper (not actually betting, of course, for he never had a penny on a race), and the result of following racing experts of daily papers after a season was, on an imaginary outlay of 70s., only 17s. to 19s. received back in winnings. Canon Horsley, in evidence before a Select Committee of the House of Lords on Betting in 1902 (the age of the illustration doesn't affect its present day truth) said, "Out of 68 selections by well-known writers, 17 were correct and 51 wrong. Another seven papers gave 79 horses for different races, of which 74 were wrong. Another example—for 158 races six papers gave 898 horses, of which 777 were wrong."

With the advent of the Tote there seemed a chance to avoid the profiteering Bookies. Yet it must be understood that the promotor's 'rake-off' comes out first,

and a conservative estimate of such 'rake-off' in the average has been put at 30 per cent. The establishment of the Tote on greyhound racing tracks saw previously unprofitable tracks begin to declare large dividends. A Glasgow Company paid 100 per cent. two years in succession.

Football Betting: With the old type of football coupon, offering the backer long odds of, say, 100 to 1 for 10 correct results, the chances against winning are 59,048 to 1. Such transactions can only be profitable to the promoters, as, for example, 'a bookmaker in Burnley with 1,500 coupons out in one week in a group of mills, who had no winner in three consecutive weeks.'

Pools: These are a post-war development and grew to vast proportions in the football season 1934-5. As an instance of the way in which one loses one's money, consider the evidence in the case of an Edinburgh pool promoter, prosecuted in 1930, which was given before the Royal Commission in 1932-3:—

Income for week	£920
Prize money	£210
Total 'rake-off'	£710
Gross profit, excluding agents' commission and prize money . . .	£476

The 'rake off' by the promotor is equal to 77 per cent. Other instances of the amount swallowed by the promoters by way of expenses are:—

1. A Newcastle promoter advertised for agents "in every town and village."
2. Broadcast results from the Continent where the fee charged is about £100 for the use of the 'air.'
3. Huge staffs employed.

The temptation to go in for pool betting is the large prizes which *may* be won. Yet the odds against winning are tremendous, and against winning a large sum must be hundreds of thousands to one.

Sweepstakes: It was stated in an address given in 1932 in Dublin in connection with the Irish Sweepstake on the Cesarewitch, that 2,931 prizes were to be won, ranging from 23 at £30,000 to 2,300 at £100. 8,700,000 tickets went into the drum. What were the chances of winning?—

Against winning any prize, 2,967 to 1.

Against winning any prize over £100,
13,784 to 1

Against winning a big prize, 110,108
to 1.

An investment of over £600 would have been necessary to have had an even chance of winning a prize at all. In the small office sweepstake the odds may be, and of course are, much smaller, and so are the prizes much smaller!

I think I have said enough to show that from the financial point of view gambling has nothing to commend it as a means of enlarging one's private income.

2. The Social and Moral aspect

Some folk argue in this wise: "We know it does much harm when abused, but we cannot see that it is wrong in itself." Others will argue that all business and a multitude of things in everyday life are a gamble. I have heard life itself described as a gamble and God Himself as the greatest gambler, insomuch as He takes a great risk in leaving us to choose twixt right and wrong.

If you consider the following definition of a gamble you will see that such views are sheer balderdash and the murmurings of an unintelligent mind:—"A gamble is a transaction between two parties whereby the transfer of something of

value is made dependent on chance, in such a way that the whole gain of one party equals the whole loss of the other." Further, "A gamble is an attempt to gain something without rendering any return."

Think, then, on these things: Gambling is

- (a) A sin against oneself because few vices so rapidly corrupt character, making people cruel, selfish and lazy, and blinding them to the truth;
- (b) a sin against one's neighbour, since it is an effort to benefit at his expense; and
- (c) a sin against society, for it lays numerous economic and social evils on the whole community.

It is an amazing statement and yet true that a gambler does not desire those whom he loves—*i.e.* if he has not already been dragged beyond the realm of tender thought—to acquire his habit. I am aware that many apparently good and decent folk bet, doing so feeling that they are committing no grave sin. Yet if such people would seriously consider the matter they would either cease the practice or suffer an injury to their conscience. I have yet to hear of a good Christian laying his betting transaction or coupons before the Lord in prayer!

Consider the case of a person who ardently wishes to possess some desirable object but has not the available cash to purchase it. He resorts to gambling in one of its many forms, believing he can win success and satisfy his wish thereby. He is an otherwise honest man, yet when, if ever, he wins his £5 or £50 or £500 and buys the desired article, it is with money from someone else's pocket for which he has given no service nor goods in exchange. Obviously the whole transaction has not an ounce of honesty in it.

I have heard it said that gambling adds

colour and spice to life's drabness—and God knows it is drab for thousands. This applies to the rich equally with the poor. Such an argument, though true, is not a defence, for one can as easily affirm that sexual vice and drunkenness afford the same relief, even though all may be dearly paid for later. Truly it can be said the gambler is really a dull fellow and gambling the result of a dull and empty mind.

May I turn now to some of the evils which follow gambling? It has been said by an executive of a leading Lancashire engineering firm that gambling reduces the national output of work by at least 20 per cent. per annum. That may be difficult to prove, but a works foreman has said that "unless one drove them (the workers) like hell they would not settle down to work on a race day." I again cannot prove that, but I have experienced the same thing, on the days of big races, in my own office. I know the time which has been given to the discussion of 'form,' the preparations of an 'office sweep' and the subsequent 'yarning.' Railway officials have complained of linesmen gathering round signal cabins to learn the result of races, a practice which might very easily be the cause of tragedy.

The losses to tradespeople must amount to a large sum due to the diversion of money which should be used to settle household bills finding its way to bookies and pool promoters. Again that is not hearsay, but the result of personal knowledge gained during my parents' occupancy of a small general store. That members of the family suffer the scandal of lack of clothing and food is common knowledge where gambling is rampant.

Betting is unquestionably a source of crime. The evidence of the courts and police, as well as of social workers, is overwhelming on this point. I can think now of a youth, who is known personally

to me, landing in the Police Court, getting the sack from his work and generally spoiling his life by theft arising out of gambling. I can instance another married man discovered pilfering small sums, who I know engages in coupon betting.

It is a source of misery for wives and children. Years ago a woman dying in Salford Hospital said of her husband—"When he wins he drinks and stops off work; when he loses he is so disagreeable there's no living with him and the children are afraid to come in to meals." As though to offset any benefit from a win, the tendency is to increase the stakes. The tragedy of betting among women is more pathetic than that among men. Mother-love declines and even dies. Pool promoters are, however, anxious to rope in all members of a family, hence the 'Family' Pool, the 'Ladies' Favourite' Pool, etc.

Betting corrupts every sport it touches—for confirmation of which you need only consult the evidence given by sports associations. Look at horse racing, greyhound racing, athletic meetings, and think of the corruption which is brought to light in the press. Multiply that a hundredfold and I suppose it will still be an under-estimate of the attempts to influence results for private gain which go on.

The menace of pool betting on football has been brought home to those who will observe it in recent years. Rowdiness and hostility to players and referees when a game isn't going 'according to coupon' was mentioned before the last Royal Commission, and the Football Association consider this form of betting a grave danger to the sport. How often have you heard it said "— team let me down on my coupon this week." I ask you, is it sportsmanlike? Of course it isn't.

That gambling is the cause of some corruption among our police forces seems an accepted fact. A 'greased palm' can

SUPPLEMENT TO TOC H JOURNAL, NOVEMBER, 1937.

Alterations, additions and corrections should be sent via the Area Secretary so as to reach the General Secretary at TOC H Headquarters not later than February 10, 1938.

Telephone numbers are shown in brackets after addresses.

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I. —24, Pembroke Gardens, W.2. (Bay. 5400).
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III. —Church Cres., S. Hackney, E.9. (Amh. 1949).
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chester, 14. (Rusholme 2758).
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VI. —6, Wake Green Road, Moseley, Birmingham 13. (South 0565).

VII. —15, Fitzroy Square, W.1. (Euston 2927).
VIII.—Christ Church Road, Pitsmoor, Sheffield.

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IX. —31, St. Paul's Road, Clifton, Bristol, 8.
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Talbot House Club for Seafaring Boys (Warden: J. H. Clark), Brunswick Square, Southampton. (520611).

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XIII. —The Brothers' House, 119, Keunington Park Road, S.E.11. (Reliance 1005).

XIV. —1, Eccles Old Road, Salford, 6.
(Pendleton 2134).

XV. —31, The Common, Woolwich, S.E.18.
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XVI. —Redville, High Street, Swindon. (257).
XVIII.—Grainger Park Road, Newcastle-upon-Tyne, 4. (330041).

XIX. —East Street, Leeds, 9. (239871).
XX. —67, Upper Richmond Road, S.W.15.
(Putney 3976).

XXI. —Graeme House, 228, Osmaston Road, Derby. (2635).

XXII. —95, Denmark Hill, S.E.5. (Rod. 4481).
Gladstone House, 62, Rodney Street, Liverpool, 1.
(Royal 1070).

Brotherton House, North Grange Road, Leeds, 6.
(Headingley 521021).

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BRANCHES are printed in capitals (with the years of promotion and tenure in brackets);
Groups are in italics.

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Area Secretary: G. R. R. Martin, 47, Francis Street, London, S.W.1.

Area Padre: Rev. J. E. E. Tunstall, 20, Leicester Road, New Barnet, Herts. (Barnet 2575).

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Edgware. GOLDERS GREEN (1930-39). KILBURN. MILL HILL (1933-39). WATLING (1932-37).
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White Hart Lane.

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Area Secretary: J. H. M. Shaw, 47, Francis Street, London, S.W.1.

Area Padre: Rev. D. J. Wallace, 13, Chelmsford Road, Leytonstone, E.11. (Leytonstone 2983).

BECONTREE HUNDRED DISTRICT : *Hon. Dist. Sec.:* H. Wolf, 195, Dawlish Drive, Ilford, Essex
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Bowers Gifford. Laindon. Leigh-on-Sea. RAYLEIGH (1930-37). SOUTHEND-ON-SEA (1927-39).
STEPFORD (1936-39). Tilbury.

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Area Padre: Rev. K. C. Oliver, 78, Southborough Road, Bickley, Kent. (Chislehurst 1346).

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BECKENHAM (1937-40). *Coney Hall. Hayes (Kent). Shirley (Surrey).* **WEST WICKHAM** (1934-40).
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THORNTON HEATH (1933-39). **WEST CROYDON** (1933-39).

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Area Padre: Rev. B. Dakin, address as above.
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EAST MOLESLEY (1934-40). **KINGSTON AND SURBITON** (1925-39). **RICHMOND** (1927-38). *Sunbury.*
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BATTERSEA and CLAPHAM (1926-38). *New Malden. Old Battersea.* **PUTNEY** (1937-40).
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WEMBLEY-WILLESDEN DISTRICT: Hon. Dist. Sec.: P. Leitch, 42, Ashness Gardens, Greenford, Middx.
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WEST LONDON DISTRICT: Hon. Dist. Sec.: A. P. Goldney, 157, Rivermead Court, S.W.6.
CHELSEA (1925). **FULHAM** (1929-38). *Hammersmith.* **MARK I** (1922). **MARK II** (1922).
WEST MIDDLESEX DISTRICT: Hon. Dist. Sec.: S. W. Gray, 5, Woodville Gardens, W.5.
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Bearsted. Eynsford. **MAIDSTONE** (1922-39). *Preston Hall. West Malling.*
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Ashleaf. DORKING (1934-40). **Epsom.** **LEATHERHEAD** (1932-37). **REIGATE AND REDHILL** (1936-39).
EAST SUSSEX DISTRICT: Hon. Dist. Sec.: Capt. W. H. King, Beech Farm House, Sedlescombe, near Battle.
Battle. BEXHILL (1925-39). **HASTINGS** (1925-38). **RYE** (1933-39). *Sedlescombe. Westfield.*

MID-SUSSEX DISTRICT : Hon. Dist. Sec.: A. W. Grocock, 99a, South Street, Eastbourne.
 BRIGHTON AND HOVE (1922-40). EASTBOURNE (1928-37). EASTBOURNE OLD TOWN (1936-39).
 Hailsham. HAYWARDS HEATH (1937-40). HURSTPIERPOINT (1936-39). Kemp Town. Lewes.
 Newhaven. SEAFORD (1937-40).

WEALD OF SUSSEX DISTRICT : Hon. Dist. Sec.: F. H. Hasler, Stone Rock, Hawkhurst.
 Burwash. Flimwell. Hurst Green. STONEGATE (1936-39). Ticehurst. WADHURST (1933-39).

WEST SURREY DISTRICT : Hon. Dist. Sec.: J. A. Bullein, 53, Kings Road, Farcombe.
 GODALMING (1928-39). GUILDFORD (1929-39). WEYBRIDGE (1927-38). WOKING (1932-38).

WEST SUSSEX DISTRICT : Hon. Dist. Sec.: R. Mogridge, Mill Mead, Mill Road, North Lancing.
 Bognor Regis. CHICHESTER (1935-38). HENFIELD (1937-40). Lancing. Lancing College.
 PETWORTH (1928-37). SHOREHAM-BY-SEA (1928-38). Steyning. Westbourne. WORTHING
 (1923-38).

Eastern Area

Area Secretary: R. E. Wraith, 2, Riverside Court, Chesterton Road, Cambridge. (5314).
Area Padre: Rev. C. Marr, 168, Huntingdon Road, Cambridge. (2655).

BEDFORD DISTRICT : Hon. Dist. Sec.: J. F. Day, 101, Kimbolton Road, Bedford.
 BEDFORD (1926-39). BIGGLESWADE (1937-40). St. Neots.

BROADS DISTRICT : Hon. Dist. Sec.: F. P. James, 3, Bridge Road, Vauxhall, Great Yarmouth.
 Bradwell. Gorleston. GREAT YARMOUTH (1929-37). LOWESTOFT (1936-39). Ormesby. Waveney.

CAMBRIDGE DISTRICT : Hon. Dist. Sec.: A. Fuller, 47, Orchard Avenue, Cambridge.
 Barnwell. Cambridge Central. CHESTERTON (1937-40). Huntingdon. Saffron Walden.

EAST HERTFORDSHIRE DISTRICT : Hon. Dist. Sec.: E. Budd, 36, St. Margaret's Road, Stansted Abbotts, Ware.
 Bishop's Stortford. Goff's Oak. HERTFORD (1931-37). Hoddesdon and Ware.

EAST SUFFOLK DISTRICT : Hon. Dist. Sec.: L. K. Calver, 161, Woodbridge Road, Ipswich.
 Felixstowe (1928-39). Framlingham. IPSWICH (1925-37). Stowmarket.

HITCHIN DISTRICT : Hon. Dist. Sec.: A. Ray, 37, Jackman's Place, Letchworth.
 Ashwell. Hatfield. HITCHIN (1931-39). LETCHWORTH (1934-37). Mid-Herts Countrymen.
 Shefford. WELWYN GARDEN CITY (1934-37).

LUTON DISTRICT : Hon. Dist. Sec.: H. K. Marsh, 47a, Leagrave Road, Luton, Bedfordshire.
 Dunstable. HARPENDEN (1926-39). KENSWORTH (1924-38). LUTON (1925-39).

MID-ESSEX DISTRICT : Hon. Dist. Sec.: G. M. Ogilvie, Elmstead, Roxwell, near Chelmsford.
 Braintree. CHELMSFORD (1936-39). Dengie Hundred Countrymen (Burnham-on-Crouch, Maldon Wings).

NORTH BUCKINGHAMSHIRE DISTRICT : Hon. Dist. Sec.: E. Crisp, 29, Marine Drive, Wolverton.
 Leighton Buzzard. Newport Pagnell. Stony Stratford. WOLVERTON (1922-39).

NORTH-EAST ESSEX DISTRICT : Hon. Dist. Sec.: M. Carter, 12, Wellesley Road, Clacton-on-Sea.
 CLACTON-ON-SEA (1928). COLCHESTER (1937-40). DOVERCOURT (1930-37). WALTON-ON-THE-NAZE
 (1936-39).

NORWICH DISTRICT : Hon. Dist. Sec.: J. Buckley, 41, Whitehall Road, Norwich.
 Cromer. Happisburgh. Holt. North Walsham. NORWICH (1924-39). Norwich Heigham.
 Sheringham.

ST. ALBANS DISTRICT : Hon. Dist. Sec.: A. W. P. Tett, Trelowgoed, St. Stephens, St. Albans.
 Boreham Wood. London Colney. PARK STREET AND FROGMORE (1930). RADLETT (1925-37).
 ST. ALBANS (1928-37).

THE BEACHES DISTRICT : Hon. Dist. Sec.: L. Scarfe, The Bungalow, Nethersfield, Berkhamstead.
 Amersham. AYLESBURY (1937-40). BERKHAMSTEAD (1933-39). Halton (R.A.F.).

WEST HERTFORDSHIRE DISTRICT : Hon. Dist. Sec.: J. E. Sachs, 3, Hillside Road, Bushey, Herts.
 BUSHEY AND OXHEY (1936-39). HEMEL HEMPSTEAD (1937-40). WATFORD (1926-37).

WEST NORFOLK DISTRICT : Hon. Dist. Sec.: F. R. Williman, Lyndewode, Northgate, Hunstanton.
 EAST Dereham (1936-39). Fakenham. Hunstanton. King's Lynn. Swaffham. Wisbech.

WEST SUFFOLK DISTRICT : Hon. Dist. Sec.: F. Brown, Melford, Priors Avenue, Bury St. Edmunds.
 Brandon. BURY ST. EDMUNDS (1936-39). Mildenhall (R.A.F.). SUDURY (1932-37).

East Midlands Area

Area Secretary: J. W. Maddock, Toc H Mark XI, 44, Princess Road, Leicester. (224011).
Area Padre: Rev. R. S. Dabbs, address as above.

COALVILLE DISTRICT : Hon. Dist. Sec.: T. W. Jarvis, 46, Central Road, Hugglescote, Leicester.
 BARDON HILL (1929-38). COALVILLE (1928-38). Coleorton. Ellistown. Ibstock (1932-38).

IVANHOE DISTRICT : Hon. Dist. Sec.: A. S. Hume, Park View, South Street, Ashby-de-la-Zouch.
 APPLEBY-CUM-STRETTON (1936-39). ASHBY-DE-LA-ZOUCH (1936-39). Measham. SHACKERSTONE
 (1936-39).

LEICESTER DISTRICT : Hon. Dist. Sec.: H. H. Walker, 152, Melbourne Road, Leicester.
 ANSTEY (1932-38). Blaby. BRAUNSTONE (1933-39). Great Bowden. HUMBERSTONE (1937-40).
 Kibworth. LEICESTER (1922-38). Lutterworth. MARKET HARborough (1932-37).

MID-NORTHANTS DISTRICT : Hon. Dist. Sec.: A. N. Groome, East Lee, Higham Ferrers, Wellingboro', Northants.
 BOZEAT (1937-40). KETTERING (1936-39). Lowick. Rushden. WELLINGBOROUGH (1932-39).
 NENE DISTRICT : Hon. Dist. Sec.: D. D. Wright, St. Mary's Vicarage, Whittlesey.
 Fletton. Kingscliffe. Oundle. Whittlesey.
 NORTHAMPTON DISTRICT : Hon. Dist. Sec.: K. Horne, 13, Royal Terrace, Northampton.
 ABINGTON (1929-38). Daventry. NORTHAMPTON (1922-37).
 NORTH LEICESTER DISTRICT : Hon. Dist. Sec.: R. E. Polendine, 17, Clumber Street, Melton Mowbray.
 Barrow-on-Soar. LOUGHBOROUGH (1925-39). MELTON MOWBRAY (1928-39).
 PETERBOROUGH DISTRICT : Hon. Dist. Sec.: N. W. Craig, 13, Princes Street, Peterborough.
 Dogsthorpe. Eastfield. NEW ENGLAND (1934-37). PETERBOROUGH (1931-39). Walton.

Lincolnshire Division

FEN DISTRICT : Hon. Dist. Sec.: G. Thomas, 53, North Road, Bourne, Lincs.
 Bourne. DEEPINGS (1936-39). Clinton. Helpston. SPALDING (1934-40). STAMFORD (1936-39).
 Thurlby.
 GAINSBOROUGH DISTRICT : Hon. Dist. Sec.: H. R. Boyce, 28, Danum Road, Old Brumby, Scunthorpe.
 BRIGG (1934-37). Morton. SCUNTHORPE (1926-37). Worlaby.
 HUMBER DISTRICT : Hon. Dist. Sec.: T. S. Jackson, Hillside, Brigg Road, Barton-on-Humber.
 BARTON-ON-HUMBER (1933-39). Barrow-on-Humber. CLEETHORPES (1936-39). Goole. GRIMSBY
 (1927-38). Killingholme. North Cotes Fifties (R.A.F.). ULCEBY (1936-39).
 LINCOLN DISTRICT : Hon. Dist. Sec.: T. F. Abbott, 10, London Road, Sleaford.
 Brant Broughton. Cranwell (R.A.F.). Grantham. LINCOLN (1923-37). Lindum. Market
 Rasen. SLEAFORD (1922-38).
 MARSH DISTRICT : Hon. Dist. Sec.: B. C. Siddall, Arndale, 12, Westfield Drive, Skegness.
 Alford. BURGH (1937-40). Hogsthorpe. LOUTH (1927-38). SKEGNESS (1932-38). SPILSBY
 (1929-39). SUTTON-ON-SEA (1936-39).
 SOUTH WOLD DISTRICT : Hon. Dist. Sec.: G. Burwell, 39, Queen Street, Horncastle, Lincs.
 BOSTON (1933-39). Coningsby. HORNCastle (1932-38). Woodhall Spa.

Notts. and Derby Area

Area Secretary: F. G. Harrison, Toc H, 72, St. James's Street, Nottingham. (45231).
Area Pilot: R. H. Staton, Toc H Mark XXI, 228, Osmaston Road, Derby. (2635).
 CHATSWORTH DISTRICT : Hon. Dist. Sec.: T. Mordey, Granby Croft, Bakewell.
 BAKEWELL (1936-39). Brimington. CHESTERFIELD (1927-37). Great Longstone. Matlock.
 New Whittington.
 DERBY DISTRICT : Hon. Dist. Sec.: A. Bullivant, 35, Willu Street, Derby.
 Alvaston. Burton-on-Trent. DERBY CENTRAL (1922-37). MARKETON (1934-37). NORMANTON
 (1936-39). Quarndon. Rowditch (1930). UTTOXETER (1931-38).
 EAST DERBYSHIRE DISTRICT : Hon. Dist. Sec.: G. C. Saunders, Whybra House, Three Tuns Road,
 Eastwood, Notts.
 ALFRETON (1931). Eastwood. HEANOR (1933-39). Ilkeston. Ripley.
 EREWASH DISTRICT : Hon. Dist. Sec.: C. W. Whitelhurst, 17, Curzon Street, Long Eaton, Notts.
 Beeston. Borrowash. LONG EATON (1934-37). Sawley.
 HIGH PEAK DISTRICT : Hon. Dist. Sec.: N. Townson, Eccles Road, Chapel-en-le-Frith, Derbyshire.
 Buxton. CHAPEL-EN-LE-FRITH (1934-37). Chinley. Hope.
 NOTTINGHAM DISTRICT : Hon. Dist. Sec.: F. N. Stevens, Northway, Mansfield Road, Woodthorpe,
 Nottingham.
 Arnold & Daybrook. Bobbers Mill. CARLTON (1929-37). Hucknall. KIRKBY-IN-ASHFIELD (1934-37).
 Lowdham. Mansfield. Newark. NOTTINGHAM (1924-38). Southwell. SUTTON-IN-ASHFIELD
 (1928-38).
 SHERWOOD DISTRICT : Hon. Dist. Sec.: R. Halford, 41, Victoria Road, Retford, Notts.
 Langold. Retford. Worksop.

West Midlands Area

Area Secretary: C. Stevenson, Toc H, 6, Wake Green Road, Birmingham, 13. (South 0545).
Area Padre: Rev. J. R. Palmer, 77, Weoley Park Road, Birmingham, 29. (Selly Oak 1248).
 BIRMINGHAM SOUTH-EAST DISTRICT : Hon. Dist. Sec.: W. E. Pratt, 99, Broad Oaks Road, Solihull.
 ACOCK'S GREEN (1936-39). King's Heath. MOSELEY (1931-37). SMALL HEATH (1932-38).
 SOLIHULL (1934-37). YARDLEY (1937-40).
 BIRMINGHAM SOUTH-WEST DISTRICT : Hon. Dist. Sec.: W. Fox, 414, Gillott Road, Edgbaston.
 Bearwood. EDGBASTON (1934-37). HARBORNE (1928-37). King's Norton. Langley. Selly Oak.
 BIRMINGHAM NORTH-EAST DISTRICT : Hon. Dist. Sec.: A. Veness, 397, Kingsbury Road, Erdington.
 ASTON MANOR (1937-40). Kingsland. PERRY BARR (1932-38). SUTTON COLDFIELD (1934-37).
 YENTON (1933-39).

BIRMINGHAM NORTH-WEST DISTRICT : Hon. Dist. Sec.: E. J. Grimmett, 4, Headingley Rd., Handsworth. HANDSWORTH (1920-37). Sandwell. SOHO (B'HAM) (1936-39). West Bromwich.

CANNOCK CHASE DISTRICT : Hon. Dist. Sec.: W. G. Farmer, 90, Dartmouth Avenue, Cannock. Arewas. Bloxwich. CANNOCK (1920-37). Hedgesford. Lichfield. Rugeley. WALSALL (1931-39).

WOLVERHAMPTON DISTRICT : Hon. Dist. Sec.: J. Howell, Lydstep, Rosemary Crescent, Goldthorn Park, Wolverhampton. CODSALL (1932-39). Hurst Hill. Low Hill. Tettenhall. WOLVERHAMPTON (1928-39).

SOUTH WARWICKSHIRE DISTRICT : Hon. Dist. Sec.: F. H. Organ, 18, Banbury Road, Stratford-on-Avon. BARFORD (1936-39). Farnborough. HAMPTON LUCY (1936-39). LADBROKE (1932-38). LEAMINGTON SPA (1933-39). Snitterfield. Shipston-on-Stour. STRATFORD-UPON-AVON (1934-37).

NORTH WARWICKSHIRE DISTRICT : Hon. Dist. Sec.: F. A. Taylor, 65, Ansley Road, Stockingford, Nuneaton. Berkswell. COVENTRY (1922-39). Meriden. NUNEATON (1934-37). RUGBY (1926-39).

STOURBRIDGE DISTRICT : Hon. Dist. Sec.: c/o the Area Secretary. LUDLEY (1934-37). Lye (1931-39). NETHERTON (1937-40). STOURBRIDGE (1932-38). Wall Heath.

WILLENHALL DISTRICT : Hon. Dist. Sec.: J. Perry, Abbotsford, The Crescent, Willenhall. BILSTON (1934-37). Bradley. Essington. SHORT HEATH (1936-39). WEDNESBURY (1937-40). WEDNESFIELD (1928-38). WILLENHALL (1931-37).

North Wales and Border Counties Area

Area Secretary: G. Foster, The Oak House, Crowle, Worcestershire. (Upton Snodsbury 16).

North Wales Division

CAERNARVON-ANGLESEY DISTRICT : Hon. Dist. Sec.: W. F. S. Barton, 19, Maes-y-dref, Holyhead. BANGOR (1932-39). Caernarvon. Dolgelly. HOLYHEAD (1933-39). Portmadiog. Pwllheli.

MOLD DISTRICT : Hon. Dist. Sec.: H. S. Shaw, Bryn Celyn, Mold. Buckley. Flint. MOLD (1935-38). Penymynydd. RUTHIN (1936-39).

RHYL DISTRICT : Hon. Dist. Sec.: L. H. Jones, Freelands, Morley Road, Rhyl. Abergele. Prestatyn. Rhyl Abbey. RHYL CENTRAL (1936-39). Rhyl Clwyd. Rhyl South. Rhyl West.

VALE OF CONWAY DISTRICT : Hon. Dist. Sec.: I. G. Hughes, Ucheldir, Overlea Avenue, Deganwy. COLWYN BAY (1927). Deganwy. LLANDUDNO (1936-39). Old Colwyn.

UNATTACHED : Hawarden Test School.

Border Counties Division

COTSWOLD DISTRICT : Hon. Dist. Sec.: W. M. Griffiths, 50, Port Street, Evesham. Broadway. Chipping Campden. EVESHAM (1936-39). Mickleton.

EAST SHROPSHIRE DISTRICT : Hon. Dist. Sec.: G. Hawkins, 2, Walton Avenue, Oakengates. Coalbrookdale. Market Drayton. NEWPORT (1932). OAKENGATES (1930-39). Wellington (Salop).

HEREFORD AND RADNOR DISTRICT : Hon. Dist. Sec.: S. J. Hamilton, 29, Broad Street, Leominster, Herefordshire. Hereford. Leominster. Ludlow. LLANDRINDOD WELLS (1936-39). Presteigne. Tenbury Wells.

WEST SHROPSHIRE DISTRICT : Hon. Dist. Sec.: A. L. Roberts, 4, Victoria Street, Shrewsbury. Belle Vue (Shrewsbury). Bishop's Castle. Chirk. Maelverley. Oswestry. SHREWSBURY (1933-37). Welshpool. Wem.

WORCESTER DISTRICT : Hon. Dist. Sec.: A. J. Byrne, 37, Droitwich Road, Worcester. Churchill & Blakelow. Droitwich. KIDDERMINSTER (1931-39). Redditch. WORCESTER (1931-39). Wyche (Droitwich).

Manchester Area

Area Secretary: L. W. Wood, Toc H, 4, Victoria Street, Manchester, 3. (Blackfriars 6964).
Asst. Area Secretary: W. J. Abbott, 50, Ashlands Road, Harts Hill, Stoke-on-Trent.
Area Padres: Rev. G. H. T. Blake, Toc H Mark XIV, 1, Eccles Old Road, Pendleton, Salford, 6.
Rev. E. N. Downing, Toc H Mark IV, Victoria Park, Manchester, 14.

BOLTON DISTRICT : Hon. Dist. Sec.: J. E. Taylor, 8, Vale Avenue, Horwich. Atherton. BOLTON (1927-39). BURY (1932-39). Chorley. HORWICH (1936-39). LEIGH (1933-39). Radcliffe.

COUNTY BROOK DISTRICT : Hon. Dist. Sec.: G. Salisbury, 43, Derby Street, Colne. Barnoldswick. Colne. Earby.

CREWE DISTRICT : Hon. Dist. Sec.: A. Perry, Eastern Road, Willaston, near Nantwich. Bunbury. Congleton. CREWE (1933-39). NANTWICH (1935-38). Tarporley. Willaston.

EAST LANC. DISTRICT : Hon. Dist. Sec.: J. Birtwhistle, 17, Lynthorpe Road, Blackburn.
 Accrington. BLACKBURN (1923). Darwen.
 MANCHESTER AND SALFORD DISTRICT—NORTH : Hon. Dist. Sec.: W. Thomson, 6, Green Bank Road, Salford, 6.
 Broughton. Chetham. Moston. Prestwich. SALFORD (1923-37).
 MANCHESTER AND SALFORD DISTRICT—SOUTH : Hon. Dist. Sec.: E. N. Pontefract, 29, Vaughan Road, Egerton Estate, Chorlton-cum-Hardy.
 HULME (1936-39). Sharston. South Salford. WITTINGTON (1932-39).
 MANCHESTER AND SALFORD DISTRICT—EAST : Hon. Dist. Sec.: J. Leigh, 33, Scott Road, Droylsden. Ardwick. GORTON (1937-40). LEVENSHULME (1931-39). MANCHESTER (1922-37).
 MANCHESTER AND SALFORD DISTRICT—WEST : Hon. Dist. Sec.: W. Wilton, 16, Rochester Road, Davyhulme, Manchester.
 ECCLES (1934-37). Swinton. URMSTON (1934-37). Worsley.
 MERSEY DISTRICT : Hon. Dist. Sec.: K. Hibbert, Rose Bank, Kingsley Road, Northenden.
 ALTRINCHAM (1924-37). CHORLTON-CUM-HARDY (1933-39). Oughtington. Sale. STRETFORD.
 NORTH STAFFS DISTRICT : Hon. Dist. Sec.: J. A. Steele, 57, Rectory Road, Shelton, Stoke-on-Trent. Ipstones. Knypersley. LEEK (1936-39). Shelton. Stoke-on-Trent. Tunstall.
 PENDLE DISTRICT : Hon. Dist. Sec.: H. G. Lee, 16, Cleveland Road, Burnley.
 BURNLEY (1936-39). Nelson. PADIHAM (1937-40). Rossendale.
 STOCKPORT DISTRICT : Hon. Dist. Sec.: I. Barton, Norton, Clifton Road, Heaton Moor, Stockport.
 CHEADLE HULME (1937-40). Heaton Moor. Poynton. Reddish. STOCKPORT (1923-39).
 TANDLE HILL DISTRICT : Hon. Dist. Sec.: G. Leach, Oakenrod Villa, Bury Road, Rochdale.
 Ashton-under-Lyne. Chadderton. Heywood. Mossley. OLDHAM (1932-39). ROCHDALE (1932-39).

North Western Area

Area Secretary: J. D. Burnett, Gladstone House, 62 Rodney Street, Liverpool, 1. (Royal 5819).
 Area Padre: Rev. R. J. Davies, Anahilt, Irby Road, Heswall, Cheshire. (Heswall 1118).
 FYLDE DISTRICT : Hon. Dist. Sec.: G. Gadd, Glendower, Cambridge Road, Cleveleys, Lancs.
 BLACKPOOL (1929). Cleveleys. FLEETWOOD (1934-37). Lytham St. Annes. South Shore.
 NORTH LANCASHIRE DISTRICT : Hon. Dist. Sec.: F. W. Collett, 32, Elkin Road, Morecambe.
 Garstang. LANCASTER (1929-39). Leyland. MORECAMBE (1928-39). PRESTON (1932-37). Walton-le-Dale.
 NORTH LIVERPOOL DISTRICT : Hon. Dist. Sec.: A. Peel, 20, Waverley Rd., Blundellsands, Liverpool, 23.
 Aintree. Bootle (1932-39). Litherland. Southport.
 SOUTH LIVERPOOL DISTRICT : Hon. Dist. Sec.: F. W. Cowan, 39, Yew Tree Lane, West Derby.
 Liverpool.
 Isle of Man. LIVERPOOL (1922-39). MOSSLEY HILL (1936-39). West Derby.
 ST. HELENS DISTRICT : Hon. Dist. Sec.: A. W. Riley, Lowick, 5, Laurel Road, Prescot.
 PRESCOT (1936-39). ST. HELENS (1927-39). WIGAN (1933-39).
 WARRINGTON DISTRICT : Hon. Dist. Sec.: E. McDonnell, 73, Henderson Road, Widnes.
 Orford. WARRINGTON (1932-37). WIDNES (1937-40).
 WEST CHESHIRE DISTRICT : Hon. Dist. Sec.: G. Bowler, Hillcote, Whetstone Lane, West Kirby, Wirral.
 Bebington. BIRKENHEAD (1929-37). CHESTER (1936-39). Chester College. ELLESMORE PORT.
 HOYLAKE AND WEST KIRBY (1934-37). Moroton.

Lakeland Area

Area Secretary: C. V. Young, Grosvenor House, Stramongate, Kendal. (672).
 Area Padre: Rev. R. J. Davies, Anahilt, Irby Road, Heswall, Cheshire. (Heswall 1118).
 CARLISLE DISTRICT : Hon. Dist. Sec.: J. G. Molyneux, 16, Inglewood Road, Penrith, Cumberland.
 Alston. BRAMPTON (1933-39). CARLISLE (1928). Currack. Dalston. PENRITH (1932-39). Wigton (1937-40).
 FURNESS DISTRICT : Hon. Dist. Sec.: J. Geldart, 14, Hector Terrace, Barrow-in-Furness.
 BARROW-IN-FURNESS (1936-39). DALTON-IN-FURNESS (1936-39). Flookburgh. Kirkby-in-Furness.
 Millom. Newbarns. Newton-in-Furness.
 LAKES DISTRICT : Hon. Dist. Sec.: I. Caldwell, The Gate, Ambleside.
 Bowness-on-Windermere. Coniston. Hawkshead. STAVELEY (1929-37). Troutbeck. WINDERMERE (1923-39).
 SOUTH WESTMORLAND DISTRICT : Hon. Dist. Sec.: E. C. Hackett, Hillcrest, Sedbergh Road, Kendal.
 Arnside. KENDAL (1928-39). Kirkby Lonsdale. Kirkby Stephen. SEDBERGH (1928-37).
 WEST CUMBERLAND DISTRICT : Hon. Dist. Sec.: R. Pratt, 20, Earls Road, Bransty, Whitehaven.
 Cockermouth. Kells. Keswick. WHITEHAVEN (1935-38). Workington.

West Yorkshire Area

Area Secretary: G. S. Johnson, Brotherton House, North Grange Road, Leeds 6.
(Headingley 52650).

Area Padre: Rev. R. S. Dye, Priory Cottage, 48, Church Street, Ecclesfield, Sheffield.
(Ecclesfield 40210).

CENTRAL YORKS DISTRICT : Hon. Dist. Sec.: L. W. Houseman, The Laurels, Hampsthwaite, near Harrogate.

Boroughbridge. East Keswick. HARROGATE (1933-39). KNAresborough (1936-39). RIBON (1932).

CRAVEN NORTH DISTRICT : Hon. Dist. Sec.: F. Lee, Aireville, Low Lodge, Skipton.

SETTLE (1936-39). SKIPTON (1931).

CRAVEN SOUTH DISTRICT : Hon. Dist. Sec.: H. Houlding, 11, Colbert Avenue, Ilkley.
Bradford Central. ILKLEY (1937-40). KEIGHLEY (1931-39). Olley. Shipley.

HEAVY WOOLLEN DISTRICT : Hon. Dist. Sec.: W. Bannister, Pildacre, Ossett.
Batley. MORLEY (1937-40). OSSETT (1937-40). SPEN VALLEY (1922-37).

HUDDERSFIELD DISTRICT : Hon. Dist. Sec.: J. S. Wilkinson, 97, Thornton Lodge Road, Huddersfield.
BRIGHOUSE (1927-39). HALIFAX (1922-37). HUDDERSFIELD (1922-39). Kirkburton. MARSH (1934-37). PADDOCK (1936-39). Rawthorpe.

LEEDS DISTRICT : Hon. Dist. Sec.: H. Illingworth, 11, Lidgett Place, Roundhay, Leeds 8.
Bramley. Burley. HAREHILLS (1936-39). Holbeck. Hunslet. LEEDS (1923). Leeds Central.
Moor Allerton. Skyrac.

SWALE DISTRICT : Hon. Dist. Sec.: C. Coore, 2, Primrose Terrace, Malpas Road, Northallerton.
BEDALE (1935-38). Crakehall. Leyburn. Northallerton. Thirsk.

WAKEFIELD DISTRICT : Hon. Dist. Sec.: L. Hodgson, 20, Mount Crescent, Thornes Road, Wakefield.
BARNESLEY (1932-38). Hemsworth. Pontefract. South Elmsall. WAKEFIELD (1932-39).

South Yorkshire Division

ROTHERHAM AND MEXBOROUGH DISTRICT : Hon. Dist. Sec.: J. Gibson, 3, Ruskin Avenue, Mexborough.
DONCASTER (1926). KIMBERWORTH (1932-38). Mexborough. Rawmarsh. Rotherham. Wadsworth.

SHEFFIELD DISTRICT : Hon. Dist. Sec.: W. H. Goddard, 21, Penistone Road, Grenoside, Sheffield.
Abbey. Ecclesfield. Grenoside. HILLSBOROUGH (1933-39). SHEFFIELD (1922-37). WEST SHEFFIELD (1927-37). Southey. Walkley.

East Yorkshire Area

Area Padre: Rev. H. Bursey, Toc H, Clarendon Street, Hull. (2601).

HULL DISTRICT : Hon. Dist. Sec.: S. H. Wilson, 68, Spring Gardens East, Anlaby Common, Hull.
East Hull. HULL (1922-37). NEWINTON (1937-40). NEWLAND (1936-39). West Hull.

NORTH HUMBER DISTRICT : Hon. Dist. Sec.: H. Pasiley, 11, Hallgate, Cottingham.
Anlaby. BEVERLEY (1928). BRIDLINGTON (1928). COTTINGHAM (1929-38). North Ferriby.
Willerby.

OUSE DISTRICT : Hon. Dist. Sec.: F. Alcock, Bank House, Barlby Bank, Selby.
Cawood. GOOLE (1925-38). Howden. Monk Fryston. Selby.

WHITBY DISTRICT : Hon. Dist. Sec.: H. Galleway, St. Mark's, Upgang Lane, Whitby.
Hinderwell. SANDSEND (1936-39). Sleights. WHITBY (1926).

WOLDS DISTRICT : Hon. Dist. Sec.: K. Shaw, Haugh Rig Farm, Pickering.
MALTON (1933-39). PICKERING (1937-40). SCARBOROUGH (1927-39). YORK (1925-38).

Northern Area

Area Secretary: J. W. Burford, Toc H Mark XVIII, Grainger Pk. Rd., Newcastle/Tyne, 4. (33465).

Area Padre: Rev. A. K. Bostock, All Saints' Clergy Hse., Pilgrim St., Newcastle/Tyne, 1. (26871).

CLEVELAND DISTRICT : Hon. Dist. Sec.: J. E. Taplin, Roxana, The Roseway, Saltburn-by-the-Sea.
Brotton. GUISBOROUGH (1932-38). REDCAR (1932-38). Saltburn.

DARLINGTON DISTRICT : Hon. Dist. Sec.: J. E. Dixon, Bank Chambers, Bishop Auckland.
BISHOP AUCKLAND (1936-39). DARLINGTON (1929-39). Hepburn (Army). RICHMOND (YORKS) (1936-39).

EAST TYNE DISTRICT : Hon. Dist. Sec.: J. Brown, 38, Princess Road, Seaham Harbour.
Seaham Harbour. SOUTH SHIELDS (1924-39). Tyne Dock. WHITLEY BAY (1936-39).

HARTEPOOL DISTRICT (Prov.) : Hon. Dist. Sec.: A. Smith, 23, Thorpe Street, Easington Colliery.
Blackhall. Easington Colliery. WEST HARTEPOOL (1926-39).

MID-DURHAM DISTRICT : Hon. Dist. Sec.: H. Grierson, 22, Stratford Terrace, Consett.
BLACKBILL (1935-38). CONSETT (1931-39). Craghead. Stanley.

MID-NORTHUMBERLAND DISTRICT : Hon. Dist. Sec.: E. Bainbridge, 3, First Row, Ashington.
ASHINGTON (1932-39). MORPETH (1928-38).

NEWCASTLE DISTRICT : Hon. Dist. Sec.: A. Graham, 38, Arkwright Street, Gateshead-on-Tyne.
GATESHEAD (1924-39). Gosforth. Heaton. JESMOND (1936-39). Newburn. NEWCASTLE (1924-39).

STOCKTON DISTRICT (Prov.) : Hon. Dist. Sec.: H. Ray, 56, Windsor Road, Stockton-on-Tees.
Billingham. Norton. Stillington. STOCKTON AND THORNABY (1932-39).
TEESIDE DISTRICT : Hon. Dist. Sec.: W. Youngs, 11, Tunstall Street, North Ormesby, Middlesbrough.
ESTON (1928-39). GRANGETOWN (1927-39). MIDDLESBROUGH (1922-39). North Ormesby.
SOUTH BANK (1925-37).
UNATTACHED : Chester-le-Street. West Allen.

Southern Area

Area Secretary: P. H. Ketnor, Toc H Mark V, Bassett, Southampton. (Bassett 681071).
Area Padre: Rev. G. J. Chambers, The Croft, Highfield Lane, Southampton. (75155).
ALDERSHOT DISTRICT : Hon. Dist. Sec.: H. H. Pool, Durlston, Fleet, Hants.
ALTON (1937-40). Farnborough. FARNHAM (1937-40). FLEET (1937-40). HARTLEY WINTNEY (1933-39).
BASINGSTOKE DISTRICT : Hon. Dist. Sec.: T. Harris, 49, St. George's Avenue, Newbury, Berks.
BASINGSTOKE (1931-37). Beaminster & Padworth. Headley. NEWBURY (1934-37).
BOURNEMOUTH DISTRICT : Hon. Dist. Sec.: S. W. Richards, 16, De Lisle Road, Bournemouth.
Boscombe. BOURNEMOUTH (1925-38). Christchurch. Poole. Swanage. WINTON (1932-39).
CHANNEL ISLANDS : c/o Area Secretary.
GUERNSEY (1930-38). St. Helier (Jersey).
EAST DORSET DISTRICT : Hon. Dist. Sec.: C. E. Billett, Albert Road, Ferndown, Dorset.
SPETSBURY-CUM-CHARLTON (1927-37). Verwood. WEST MOORS (1928-38). WIMBORNE (1924-38).
ISLE OF WIGHT DISTRICT : Hon. Dist. Sec.: Capt. H. J. Pound, Tonette, St. John's Road, Sandown.
Bembridge. Carisbrooke. Cowes and East Cowes. NEWPORT-WIGHT (1931-38). Ryde.
SANDOWN AND SHANKLIN (1937-40). Ventnor. WEST WIGHT (1936-39).
NEW FOREST DISTRICT : Hon. Dist. Sec.: G. Workman, Katanga, Avenue Road, Lymington.
Boldre. Lymington. Milford-on-Sea.
PORTSMOUTH DISTRICT : Hon. Dist. Sec.: A. J. Harrington, 32, Dunbar Road, Milton, Portsmouth.
Cowplain. Gosport. MILTON AND EASTNEY (1933-39). Northend. OLD PORTSMOUTH (1934-37).
PORTSMOUTH (1929-39).
SALISBURY PLAIN DISTRICT : Hon. Dist. Sec.: K. Cooper, Harcourt Lodge, Harcourt Terrace, Salisbury.
Amesbury. ANDOVER (1934-37) (Tidworth Wing, Army). Netheravon. SALISBURY (1925-39).
SOUTHAMPTON DISTRICT : Hon. Dist. Sec.: R. Brooks, 25, Cranworth Road, Winchester.
Fawley and Calshot. MAXBUSH (1936-39). Shirley (Southampton). SOUTHAMPTON (1922-37).
South Stowham. Winchester (Worthy Down Wing, R.A.F.). WOOLSTON (1925-37).

Oxford and Thames Valley Area

Area Secs.: D. L. Ralph and A. D. H. Carson, 47, Francis Street, London, S.W.1. (Vic. 0354).
Hon. Padre: Rev. G. Williams, address as above.
CHILTERN DISTRICT : Hon. Dist. Sec.: W. J. Baldwin, Homeleigh, Highfield Road, Bourne End, Bucks.
Beaconsfield. Bourne End and Little Marlow. Henley. HIGH WYCOMBE (1934-37). MARLOW (1934-37).
MAGNA CARTA DISTRICT : Hon. Dist. Sec.: B. R. Moss, 90, Alwyn Road, Maidenhead.
Maidenhead. READING (1924-39). Runnymede. SLOUGH (1932-38). Tilehurst. Whitley.
Windsor.
OXFORD DISTRICT : Hon. Dist. Sec.: B. S. Lewis, 37, Cornmarket Street, Oxford.
Banbury. Bicester. Brackley. Culham College. Garsington. Haddenham. OXFORD (1922-37). WITNEY (1936-39).

South Western Area

Area Padres: Revs. K. G. Bloxham and H. A. J. Pearmain, Toc H, 42, St. David's Hill, Exeter, Devon. (236811).
EAST DEVON DISTRICT : Hon. Dist. Sec.: R. D. Elliott, 35, Okehampton Road, Exeter.
EXETER (1922-39). EXMOUTH (1936-39). St. Thomas. Sidmouth. TIVERTON (1931-39).
LYME BAY DISTRICT : Hon. Dist. Sec.: A. B. Maxwell, The National Provincial Bank, Ltd., Chard, Som.
Axminster. Chard. Lympstone. Seaton.
NORTH DEVON DISTRICT : Hon. Dist. Sec.: E. A. Holwill, Peter's Marland, near Torrington, Devon.
Barnstaple. BIDEFORD (1935-38). Bishop's Nympton. Braunton. Combe Martin. Lynton.
Torrington.
SOUTH SOMERSET DISTRICT : Hon. Dist. Sec. (acting): Rev. F. F. Turner, The Manse, South Petherton, Somerset.
CREWKERNE (1931-38). Ilminster. Martock. Milborne Port. SHERBORNE (1931-40). SOUTH PETHERTON (1935-38). YEOVIL (1928-39).
TORBAY DISTRICT : Hon. Dist. Sec.: Dr. J. M. Courtney, 12, Powderham Terrace, Teignmouth.
Brixham. Dawlish. Newton Abbot. PAIGNTON (1934-37). TEIGNMOUTH (1936-39). TORQUAY (1937-40).

WEST CORNWALL DISTRICT: Hon. Dist. Sec.: B. T. Robinson, Kismet, Perranporth.
Delabole. FALMOUTH (1930-39). Newquay. PENZANCE (1928-39). PERRANPORTH (1937-40).
St. Ives. TRURO (1929-40).

WEST DEVON DISTRICT: Hon. Dist. Sec.: Rear-Admiral R. Bryan, R.N., Garfield, Tavistock.
Crown Hill. DEVONPORT (1937-40). Gunnislake. KINGSBIDGE (1936-39). Looe. PLYMOUTH
(1926-40). Saltash. TAVISTOCK (1929). Torpoint.

WEST DORSET DISTRICT: Hon. Dist. Sec.: A. G. Halson, 16, West Street, Wareham, Dorset.
BRIDPORT (1929). Dorchester. WEYMOUTH (1932-38).

WEST SOMERSET DISTRICT: Hon. Dist. Sec.: F. G. Gillard, Trelawney, Station Road, Wellington, Som.
BRIDGWATER (1934-40). Langport and Huish Episcopi. MINEHEAD (1936-39). North Petherton.
TAUNTON (1923-39). WELLINGTON (1932-39).

Western Area

Area Secretary: R. D. Smith, Toc H, 29, St. Paul's Road, Clifton, Bristol, 8. (35826).
Area Padre: Rev. H. F. Sawbridge, M.C., The Old Vicarage, Corsham, Wilts.

BATH DISTRICT: Hon. Dist. Sec.: S. H. Cox, 62, Sydney Buildings, Bathwick, Bath.
BATH (1926-38). Bathford. Box. Combe Down. Midsummer Norton. Saltford.

TWERTON-ON-AVON (1937-40).

BRISTOL DISTRICT: Hon. Dist. Sec.: T. P. Powlesland, 115, Pembroke Road, Bristol, 8.
BRISLINGTON (1933-39). BRISTOL (1922-37). FISHPONDS (1937-40). Henleaze. Horfield.
SHIREHAMPTON (1937-40). Southville.

CHIPPENHAM DISTRICT: Hon. Dist. Sec.: C. R. Rowley, Churchdown, Bath Road, Chippenham.
Calne. CHIPPENHAM (1933-39). Corsham. Malmesbury.

GLoucester District: Hon. Dist. Sec.: W. Acton, 7, Milton Road, St. Mark's, Cheltenham.
Broadwell. CHELTENHAM (1922-38). CINDERFORD (1936-39). Dursley. GLoucester (1928-38).

MENDIP DISTRICT (Expl.): Hon. Dist. Sec.: J. Stevenson, 79, Moorland Road, Weston-super-Mare.
Glastonbury. Somerton. STREET (1936-39). Wells. Weston-super-Mare.

STROUD DISTRICT: Hon. Dist. Sec.: S. E. Tanner, New Church Street, Tetbury, Glos.
Cirencester. King's Stanley. Nailsworth. Painswick. PITCHCOMBE (1936-39). Stonehouse.
STROUD (1935-38). TETBURY (1937-40).

SWINDON DISTRICT: Hon. Dist. Sec.: A. C. Parker, 1, Portsmouth Street, Swindon.
Highworth. MARLBOROUGH (1936-39). New Swindon. Purton. STRATON ST. MARGARET
(1936-39). SWINDON (1922-38). Woolton Bassett.

WEST WILTSHIRE DISTRICT: Hon. Dist. Sec.: E. H. R. Schmidt, 24, Beanacre Road, Melksham.
Bradford-on-Avon. DEVIZES (1936-39). Market Lavington. MELKSHAM (1934-40). Merc.
St. Boniface College. TROWBRIDGE (1937-40). Westbury.

South Wales Area

Area Secretary: A. M. Johnston, Toc H, Insurance Buildings, New Street, Cardiff. (2311)
Area Padre: Rev. J. N. Jory, address as above.

CARDIFF DISTRICT: Hon. Dist. Sec.: T. Gill, 95, Penydre, Rhiwbina, Cardiff.
Bargoed. BARRY (1930-39). Caerphilly. CARDIFF (1922-39). Llanbradach. LLANDAFF
(1936-39). PENARTH (1936-39). Rhiwbina. RIVERSIDE (CARDIFF) (1936-39).

MID-GLAMORGAN DISTRICT: Hon. Dist. Sec.: N. Williamian, 24, Ynys Street, Port Talbot, Glamorgan.
Llanharan. Pontyclun. Pontycymmer. PORT TALBOT (1928-39).

MONMOUTHSHIRE DISTRICT: Hon. Dist. Sec.: J. Hayton, 12, Blaenlare Road, Pontypool.
Abertillery. Blaenavon. Chepstow. Cross Keys with Risca. EBBW VALLEY (1935-38).
Newport, Mon. PONTYPOOL (1932-39). Talgarth. Tredegar.

NEATH DISTRICT: Hon. Dist. Sec.: I. Davies, Lyndhurst, Rugby Road, Resolven, Glamorgan.
Briton Ferry. Glyn-Neath. NEATH (1931-40). RESOLVEN (1934-40). SKEWEN (1936-39).

NORTH GLAMORGAN DISTRICT: Hon. Dist. Sec.: R. Prothero, 11, Park Row Gardens, Merthyr.
ABERDARE (1933-39). Abernant. Cefn Coed. Llanwit Vardre. MERTHYR TYDFIL (1934-40).
Mountain Ash. Pentre. PONTYPRIDD (1934-40). Trecoydon. TREFOREST (1937-40). Treorchy.

SWANSEA DISTRICT: Hon. Dist. Sec.: N. Edwards, 13, Heathfield, Swansea.
Carmarthen. Gorseinon. MORRISTON (1931-37). Sketty. SWANSEA (1931).

WEST WALES DISTRICT: Hon. Dist. Sec.: Col. L. H. Higgion, M.C., D.L., Cuffern, Roch, Pembroke.
Aberystwyth. FISHGUARD (1934-37). HAVERFORDWEST (1937-40). Lampeter.

Scotland—Central Area

Area Secretary: R. Sawers, Toc H, 58, West Regent Street, Glasgow, C.2. (Douglas 499).
Area Pilot: Ian Fraser. *Area Padre*: Rev. A. E. Howard, address as above.

CASTLECARY DISTRICT: Hon. Dist. Sec.: W. McEwan, 7, Dundas Cottages, Bonnybridge.
Bonnybridge. Cumbernauld. Haggis. Kilsyth.

EAST LANARKSHIRE DISTRICT: Hon. Dist. Sec.: J. McKenzie Ramage, 90, Belhaven Road, Wishaw.
Airdrie. CARLUKE (1933-39). Coatbridge. Lanark. Law. Motherwell. Wishaw.

EAST RENFREWSHIRE DISTRICT (Prov.): Hon. Dist. Sec.: H. Bracken, 8, Princess Crescent, Paisley.
 PAISLEY (1936-39). Renfrew.
FALKIRK DISTRICT: Hon. Dist. Sec.: A. E. Thomson, Redding House, Polmont, Stirlingshire.
 FALKIRK CENTRAL (1936-39). Falkirk North. Falkirk South. Falkirk West. Grangemouth.
 Larbert. Polmont.
GLASGOW DISTRICT: Hon. Dist. Sec.: H. J. Randall, 310, Golf Hill Drive, Densinstoun, Glasgow, E.I.
 GLASGOW (1922-37). Maryhill. Partick. Polmadie.
KYLES DISTRICT (Prov.): Hon. Dist. Sec.: J. C. G. MacMillan, Beechwood, Rothesay.
 Dunoon. Rothesay North. Rothesay South.
OCHIL DISTRICT (Prov.): Hon. Dist. Sec.: G. Rayner, 68, Tullibody Road, Alloa.
 Alloa. STIRLING (1937-40).
WEST LANARKSHIRE DISTRICT: Hon. Dist. Sec.: A. Morton, Jnr., St. Ronan's, 28, Sheepburn Road,
 Uddingston.
 HAMILTON (1931). Hamilton West. Larkhall. Uddingston.
WEST RENFREWSHIRE DISTRICT: Hon. Dist. Sec.: A. Lang, 23, South Street, Greenock.
 Gourock. GREENOCK (1928-37). Port Glasgow.
UNATTACHED: Ayr. IRVINE (1933-39). Largs.

Scotland—Experimental Area

Area Secretary: R. Sawers, Toc H, 58, West Regent Street, Glasgow, C.2. (Douglas 499).
Area Pilot: Ian Fraser. *Area Padre*: Rev. A. E. Howard, address as above.

Northern Division

ABERDEEN (1929-39). Aberdeen University. Aberlour. Arbroath. Crich. Dundee. Elgin.
 Forres. Invergordon. Inverness. Montrose. Nairn. Perth. Peterhead.

Southern Division

BORDER DISTRICT: Hon. Dist. Sec.: J. O. Claxton, Fernleigh, Melrose, Roxburghshire.
 Galashiels. Jedburgh. Kelso. Selkirk.
UNATTACHED: Dunfermline. EDINBURGH (1922-37).

Ireland

Area Secretary: N. F. W. McPherson, Toc H, 50, Dublin Road, Belfast.
Area Padre: Rev. A. E. Howard (Glasgow).
BELFAST NORTH DISTRICT: Hon. Dist. Sec.: A. L. Smyth, Rysum, Martinez Avenue, Belfast.
 Bridge End. DUNCAIN (1932-39). Knock. Shankill.
BELFAST SOUTH DISTRICT: Hon. Dist. Sec.: E. Moore, 26, Howard Street, Belfast.
 BELFAST CENTRAL (1924-39). Cranmore. Night-workers. Ormeau.

DUBLIN DISTRICT: Hon. Dist. Sec.: G. G. King, 19, Oakland Terrace, Terenure, Dublin.
 Dublin Central. Dúnndrum. Killiney. Monkstown.

OVERSEAS

Honorary Overseas Commissioners:

OVERSEAS OFFICE: 42, Trinity Square, London, E.C.3.

Hon. Chief Overseas Commissioners: Rev. C. G. Pearson and F. E. Sargood. (Royal 3817).

<i>General</i> :	J. R. Martin, C.I.E.	China: E. Manico Gull.
	Colonel H. Medlicott, D.S.O.	Kenya and Uganda: J. G. Stutfield.
	J. M. Pearson.	Malaya: H. W. Thomson, C.M.G.
	Major W. J. Spurrell, D.S.O., M.C.	Rhodesia: C. B. Kingston, M.I.M.M.
<i>Australia</i> :	Col. Sir William R. Campion, K.C.M.G.	Sudan, Peru and Bolivia: Lt.-Col. C. C. Balfour,
	Hon. Claude James (<i>Tasmania</i>).	Tanganyika: Major Stuart Akers. [C.I.E.]
<i>Burma</i> :	W. H. A. Webster, C.I.E.	Western Canada: Rev. M. E. Coleiman.
<i>Ceylon</i> :	Clifford Figg.	West Indies: Sir Algernon Aspinall, C.M.G.

"The Old House"

TALBOT HOUSE, Rue de l'Hopital, Poperinghe, Belgium.

Marks

MARK I (C).—178, Colony Street, Winnipeg.
" II (C).—614, Huron Street, Toronto, 5.
" I (India).—2/2, Lansdowne Road, Calcutta.
" I (S. Am.).—Clacabuco 723, Buenos Aires.

MARK I (Aust.).—Edward House, Brunswick Rd.,
Albany, Western Australia.
" I (S. Af.).—30, Saratoga Avenue,
Johannesburg.

Areas, Branches and Groups

CANADA

EASTERN CANADA REGION :

Hon. *Regional Administrator*: Dr. H. Wasteneys, 20, Howland Avenue, Toronto, 5.
Regional Secretary: J. M. N. Jackson, Toc H, Mark II (C), 614, Huron Street, Toronto, 5.
Regional Padre: Rev. A. T. F. Holmes, address as above.
MCCRae-NIAGARA DISTRICT : Hon. *Dist. Sec.*: G. M. Avery, 23, Hardy Street, Guelph, Ontario.
GUELPH (1935-38). Hamilton. London.
MONTREAL DISTRICT : Hon. *Dist. Sec.*: A. A. Grove, 105, St. James Street West, Montreal, P.Q.
Côte des Neiges. MONTREAL (1929-40). Montreal West End. Sr. LAMBERT (1932-38).
Sherbrooke Wing. Verdun.
OTTAWA DISTRICT : Hon. *Dist. Sec.*: J. W. Glass, Apt. 5, 100, Bronson Avenue, Ottawa, Ontario.
Ottawa Central. Ottawa South.
TORONTO DISTRICT : Hon. *Dist. Sec.*: J. F. Timmons, 117, Bernard Avenue, Toronto.
Beaches. Bracebridge. Huron (Toronto). North (Toronto). Parkdale (Toronto).
TORONTO (1925-38). YORK (TORONTO) (1932-38). Yotoch (Toronto).

WESTERN CANADA :

WINNIPEG AREA .
Hon. *Registrar*: H. B. Shaw, 236, Roslyn Road, Winnipeg.
Hon. *Dist. Sec.*: R. C. Neild, 294, Linwood Street, St. James, Winnipeg.
Charleswood. ELMWOOD (1937-40). Moose Jaw (1929). Prince Albert. Regina.
St. JAMES (1929). St. John's. WINNIPEG (1922).
CALGARY AREA :
Area *Chairman*: Major R. L. Layton, York Hotel, Calgary.
Area *Secretary*: A. E. Tamkin, c/o the above.
Hon. *Dist. Sec.*: J. Parish, 824, 14th Avenue West, Calgary, Alberta.
Alsask. Calgary. Hillhurst. Innisfail. Lashburn. LOVERNA (1931).
BRITISH COLUMBIA AREA :
Hon. *Asst. Administrator*: Lt.-Col. M. H. Tristam, The Rock, Whytecliffe, West Vancouver.
Hon. *Sec.*, Provincial Team: F. Ivor Jackson, 449, Tenth Street East, North Vancouver.
Hon. *Registrar*: Peder Bauch, 45-784, Thurlow Street, Vancouver.
OKANAGAN VALLEY DISTRICT : Hon. *Dist. Sec.*: F. Martin, Box 649, Kelowna.
KELOWNA (1932). Vernon.
VANCOUVER DISTRICT : Hon. *Dist. Sec.*: F. Ellis, 1768, Argyle Avenue, West Vancouver.
Chilliwack. VANCOUVER (1926). North Vancouver. West Vancouver.
LONE UNIT : Prince Rupert.

ARGENTINE

Hon. *Commissioner*: W. J. Lake Lake, Avenida Pte., Roque Saenz Peña 788, Buenos Aires.
Secretary: H. C. Duranett, Toc H Mark I (S. Am.), Clacabuco 723, Buenos Aires.
Bahia Blanca. Buenos Aires. Montevideo. Quilmes. SHACKLETON (1933-38).
Southern Suburbs.

UNITED STATES OF AMERICA

Correspondent: Rev. P. McN. Grant, Christ Church Riverdale, 252nd Street, Riverdale, Bronx,
New York City.

INDIA AND BURMA

ALL-INDIA COMMITTEE : *Chairman*: Lt.-Col. W. R. Elliot, M.C.; *Hon. Secretary*: B. W. Clark, Toc H
Mark I (I), 2/2 Lansdowne Road, Calcutta.
LONE UNITS : *Hon. Secretary*: J. F. Ormiston, 101/1, Clive Street, Calcutta.
AGRA (1933-38). Bombay I. Bombay II. CALCUTTA (1927-39). Jubbulpore. Lucknow.
Meerut.

BURMA DIVISION : Hon. Secretary: A. R. Curry, 12, Budd Road, Rangoon.
Chauk. Maymyo. Rangoon. YENANGYAUNG (1937-40).

NORTH-WESTERN DIVISION : Hon. Sec.: S. R. Woodmore, 63, Canal Road, Moghalpura, Lahore.
Ambala. KARACHI (1936-39). Kohat. Lahore. Lahore Cantonment. Multan.

PESHAWAR (1934-37). Quetta. Rawalpindi. Razmak.

SOUTHERN INDIA REGION : Hon. Sec.: S. G. H. Davis, c/o Parry & Co., Ltd., P.O. Box 12, Madras.
Calicut. Hubli. Ootacamund. Secunderabad. Trichinopoly. Vizagapatam.

MADRAS CITY DISTRICT : Hon. Dist. Sec.: D. E. Weston, 74, Broch Road, Perambur.

MADRAS (1927-38). Perambur. Vepery.

MYSORE STATE DISTRICT (Prov.): Hon. Dist. Sec.: T. Williams, P.O. Marikuppam.
 Bangalore. KOLAR GOLD FIELD (1934-37).

AUSTRALIA

AUSTRALIAN HEADQUARTERS : Box 423 D, G.P.O., Adelaide, South Australia.
 Hon. Australian Commissioner: R. K. Wood. Sec. to Australian Executive: A. M. Cowling.

New South Wales

Hon. Area Commissioner: Prof. H. Tasman Lovell, 1, Honda Road, Neutral Bay, Sydney.
 Area Secretary: B. A. Billings, Toc H, 5, Hamilton Street, Sydney.

MACQUARIE DISTRICT : Hon. Dist. Sec.: J. Roberts, 75, Wolgan Street, Portland.
Bathurst. Cullen Bullen. Lithgow. PORTLAND (1936-39). Wallerawang.

NEWCASTLE DISTRICT : Hon. Dist. Sec.: J. G. Pulver, 1, Cross Street, Mayfield.
Cessnock (1937-40). NEWCASTLE (1927-37). Stockton.

SYDNEY (NORTH) DISTRICT : Hon. Dist. Sec.: R. Taylor, 24, Warrane Avenue, Willoughby.
Balgowlah. Cammeray. Chatswood. Mosman. Roseville. Turramurra.

SYDNEY (SOUTH) DISTRICT : Hon. Dist. Sec.: R. G. Dibbs, Toc H, 5, Hamilton Street, Sydney.
Parramatta. Randwick. SYDNEY (1931-37). Sydney University.

UNATTACHED : COBAR (1932-37). Dubbo. Mittagong. Tamworth.

Queensland

Hon. Area Commissioner: J. C. Arkell, Montague Road, Indooroopilly, Brisbane.
 Hon. Area Secretary: J. G. Loney, Dept. of Public Works, Treasury Buildings, Brisbane.
 BRISBANE (1929-39). Gympie. MARYBOROUGH (1935-38). Rockhampton. Toowoomba.
 Townsville.

South Australia

Hon. Area Commissioner: Hon. E. W. Holden, M.L.C., 175, North Terrace, Adelaide.
 Area Secretary: L. M. Williams, Box 1202 K, G.P.O., Adelaide.
 Area Padre: Rev. R. L. Watson, Box 1202 K, G.P.O., Adelaide.

EASTERN DISTRICT : Hon. Dist. Sec.: N. Craig, 6, Canroc Avenue, Blair Athol.
Magill. PAYNHAM (1929-38). Prospect. St. PETERS (1936-39).

LOWER NORTH COUNTRY DISTRICT : Hon. Dist. Sec.: D. Driscoll, Mallala.
Gawler. Hamley Bridge. Mallala.

MID NORTH COUNTRY DISTRICT : Hon. Dist. Sec.: J. Sandon, Peterborough.
Peterborough. Port Pirie. Terowie.

NORTH-WESTERN DISTRICT : Hon. Dist. Sec.: G. Burford, Kirkcaldy Road, Grange.
Kilkenny. PORT ADELAIDE (1934-37). Semaphore and Largs Bay. Woodville.

SOUTHERN DISTRICT : Hon. Dist. Sec.: R. N. Goldsack, 61, Kent Terrace, Kent Town.
ADELAIDE CENTRAL (1927-39). Blackwood. Edwardstown. Glenelg. Mitcham. UNLEY (1930-39).

WESTERN DISTRICT : Hon. Dist. Sec.: W. V. Halliday, 2, Anthony Street, Kirkcaldy, S.A.
Croydon. GRANGE (1934-37). Lockleys. THEbarton (1937-40).

COUNTRY UNITS UNATTACHED : KIMBA (1936-39). Mount Barker, S.A. Port Lincoln. Victor Harbour. Whyalla. Yorketown.

Tasmania

Hon. Area Commissioner: Geo. Record, P.O. Box 403, Launceston.
 Hon. Area Secretary: J. R. Rex, 144, Collins Street, Hobart.

MERSEY DISTRICT : Hon. Dist. Sec.: C. B. W. Brown, Box 29, Devonport.
Devonport. Latrobe. Sheffield.

NORTHERN DISTRICT : Hon. Dist. Sec.: M. Harman, c/o C. Day & Co., 70, Wellington Street,
 Launceston.

LAUNCESTON (1933-37). Longford. Tamar.

NORTH-WESTERN DISTRICT : Hon. Dist. Sec.: D. Carnie, P.O. Box 88, Burnie.
Penguin. ULVERSTONE (1934-37). Wynyard.
SOUTHERN DISTRICT : Hon. Dist. Sec.: J. E. Dean, 4, Fleet Street, Moonah.
Bellerive. Derwent. HOBART (1929-38). MOONAH (1936-39).

Victoria

Hon. Area Commissioner: Lt-Col. E. F. Herring, K.C., 472, Bourke Street, Melbourne, C.I.
Area Secretary: H. E. Howes, Toc H, 476, Collins Street, Melbourne, C.I.
GEELONG DISTRICT : Hon. Dist. Sec.: V. E. Robley, 104, Shannon Avenue, Newtown, Geelong.
Belmont. Colac. GEELONG (1932-38). GEELONG WEST (1937-40). Lorne.
GIPPSLAND DISTRICT : Hon. Dist. Sec.: G. Watts, Dysart, Moe, Victoria.
Heyfield. Moe (1935-38).
NORTHERN SUBURBAN DISTRICT : Hon. Dist. Sec.: W. H. Baldwin, 3, Hudson St., Moonee Ponds, W.4.
Brunswick. Carlton. ESSSENDON (1935-38). Heidelberg. Preston.
SOUTHERN AND EASTERN SUBURBAN DISTRICT : Hon. Dist. Sec.: C. S. Elliot, Toc H, 476, Collins Street,
Melbourne, C.I.
Albert Park. Canterbury. Deepdene. Kew. South Yarra.
WESTERN DISTRICT : Hon. Dist. Sec.: N. McCullough, Ellerslie Hall, Warrnambool, Victoria.
Koroit. Terang. WARRNAMBOOL (1931-38). Warrnambool W'cst.
UNATTACHED : MELBOURNE CITY (1927-38). MELBOURNE METROPOLITAN (1928-38).

Western Australia

Hon. Area Commissioner: D. M. Cleland, c/o Smith & Keall, South British Chambers, Barrack
Street, Perth.
Area Secretary: F. Wyatt Joyce, Box E 202, G.P.O. Perth.
BLACKWOOD DISTRICT : Hon. Dist. Sec.: P. Allen, Manjimup.
Bridgetown. Manjimup. Middlesex.
COCKBURN DISTRICT : Hon. Dist. Sec.: G. Game, Box E 202, G.P.O., Perth.
CLAREMONT (1930-37). Cottesloe. FREMANTLE (1929-37). Nedlands. SUBIACO (1933-37).
EASTERN WHEATBELT DISTRICT : Hon. Dist. Sec.: H. G. Smith, c/o Court House, Merredin.
Bruce Rock. Merredin. Nungarin. Nukarni.
GREAT SOUTHERN DISTRICT : Hon. Dist. Sec.: G. Royal, Gnowangerup.
Gnowangerup. Katanning.
NORTHERN WHEATBELT DISTRICT : Hon. Dist. Sec.: A. Young, c/o Bank of New South Wales, Morawa.
Bowgada. Morawa. Perenjori. Waddi Forest.
PLANTAGANET DISTRICT : Hon. Dist. Sec.: V. Rasmussen, Rosalie, Robinson Estate, Albany.
ALBANY (1930-37). Kendenup. NARRIKUP (1937-40).
SWAN DISTRICT : Hon. Dist. Sec.: A. Thorogood, Box E 202, G.P.O., Perth.
Bayswater. Chidlow Wells. GUILDFORD (1928-37). Kalamunda. PERTH (1927-37).
WELLINGTON DISTRICT : Hon. Dist. Sec.: W. Johnson, c/o Commonwealth Bank, Bunbury.
Bunbury. Collie. Harvey.
UNATTACHED : GERALDTON (1936-39). Goomalling. Kalgoorlie. Mount Magnet. Northam.
Northampton. Pingelly. Wongam Hills. Wyalkatchem. York.

NEW ZEALAND

Hon. Dominion Secretary: A. S. Kempthorne, 87, The Terrace, Wellington, C.I.
Hon. Dominion Padre: Rev. O. W. Williams, M.C., Christ's College, Christchurch.
Headquarters Staff lent to New Zealand: J. G. Turvey, c/o 87, The Terrace, Wellington, C.I.
AUCKLAND REGION : Birkenhead. Glen Eden. MOUNT EDEN-AUCKLAND (1935-38). Ngaruawahia.
Takapuna.
CANTERBURY REGION : Avon. CHRISTCHURCH (1929-37). Christchurch East. CHRISTCHURCH
NORTH (1937-40). Christchurch South. Christchurch West. Geraldine. LYTTELTON
(1935-38). Meliven. Sumner. Sydenham. Temuka. TIMARU (1937-40). Waimate.
HAWKE'S BAY REGION : Hastings. Waipukarau.
NELSON REGION : Motueka. NELSON (1932-37). Tutaki. Upper Takaka. WAIMEA (1936-39).
OTAGO-SOUTHLAND REGION : Caversham. DUNEDIN (1929-37). INVERCARGILL (1937-40).
Mornington. North East Valley. OAMARU (1935-38).
TARANAKI REGION : Hawera. NEW PLYMOUTH (1937-40). Palmerston North. Stratford.
WELLINGTON REGION : Hutt Valley. Kelburn (Northland). Marton. Masterton. Rangitikei.
WANGANUI (1935-38). WELLINGTON (1926-36). Wellington East. WELLINGTON SOUTH (1937-40).

SOUTHERN AFRICA

Hon. H.Q. Commissioner: Sir Herbert Stanley, G.C.M.G., Government House, Salisbury.
Secretary, Southern African Council: R. M. L. Westropp, P.O. Box 3624, Johannesburg.
Hon. H.Q. Padre: Rev. O. S. Watkins, C.M.G., P.O., Box 3624, Johannesburg.

Cape Province

Organising Secretary: R. P. T. Anderson, Box 1788, Cape Town.
EASTERN AREA: Hon. Area Secretary: R. Wesson, P.O. Box 144, Port Elizabeth.
ALGOA DISTRICT: Hon. Dist. Sec.: F. Guest, P.O. Box 144, Port Elizabeth.
PORT ELIZABETH (1929-39). South End. WALMER (1937-40).
FISH RIVER DISTRICT: Hon. Dist. Sec.: B. Weddell, P.O. Cookhouse.
ADELAIDE C.P. (1930-39). Cookhouse. CRADOCK (1930-39). MORTIMER (1936-39). SOMERSET EAST.
NORTHERN BORDER DISTRICT: Hon. Dist. Sec.: c/o Hon. Area Secretary.
Cala. INDWE (1936-39). Queenstown.
SETTLERS DISTRICT: Hon. Dist. Sec.: J. L. van Heerden, Pineapple Experimental Stn., P.O., Bathurst.
Cumber. GRAHAMSTOWN (1927-39). Shaw Park.
SOUTH BORDER DISTRICT: Hon. Dist. Sec.: H. Miller, Standard Bank, Kingwilliamstown.
ALICE (1927-39). Butterworth. EAST LONDON (1933-37). FORT BEAUFORT (1929). KING
WILLIAM'S TOWN-KEISKAMA HOEK (1936-39). Komgha.
SOUTH WESTERN DISTRICT: Hon. Dist. Sec.: c/o Hon. Area Secretary.
George. Oudtshoorn.

WESTERN AREA: Hon. Area Secretary: A. Croll, P.O. Box 40, Cape Town.
CAPE TOWN CENTRAL (1928). CLAREMONT (1933-39). Goodwood. Groot Drakenstein. SEA
POINT (1936-39).

Natal

Area Secretary: J. Mallet, P.O. Box 1981, Durban.
COASTAL DISTRICT: Hon. Dist. Sec.: J. H. Pullin, Box 1981, Durban.
BEREA (1933-37). DURBAN (1927-38). ESCOMBE (1929-39). HILLARY (1928-37). MALVERN
(1930). Overport. PINETOWN (1936-39). Sea View. Stella. VERULAM (1929-38).
MIDLANDS DISTRICT: Hon. Dist. Sec.: S. A. Butland, P.O. Box 266, Pietermaritzburg.
GREYTOWN (1936-39). Kranskop. NEW HANOVER (1937-40). PIETERMARITZBURG CENTRAL
(1929-39).
NORTHERN DISTRICT: Hon. Dist. Sec.: B. C. Baylis, The Firs, Newcastle.
Dundee. Newcastle.
SOUTHERN DISTRICT: Hon. Dist. Sec.: H. L. Bulcock, P.O. Box 28, Ixopo.
Butwer. Himeville-Underberg. Ixopo (1930-37). Port Shepstone. Umzinto.
WEENEN DISTRICT: Hon. Dist. Sec.: c/o D. C. M. Dibben, Box 42, Estcourt.
ESTCOURT (1934-37). Mooi River.
ZULULAND DISTRICT: Hon. Dist. Sec.: J. Strydom, P.O., Melmoth.
EMPANGENI (1933-37). ESHOWE (1932-38). Melmoth.

Griqualand West

Hon. Area Secretary: Rev. E. Welbon, The Rectory, St. Albans, De Beers, Kimberley.
Barkly West, C.P. Douglas, C.P. Hopetown, C.P. KIMBERLEY, C.P. (1931).

Rhodesia

Organising Secretary: N. F. High, P.O. Box 834, Bulawayo.
Broken Hill. BULAWAYO (1933-39). Gatooma. Gwelo. LIVINGSTONE (1933-39). Luanshya.
Marandellas. Ndola. Nkana. SALISBURY (1930-39). Sinoia. UMTALI (1929-39).

Transvaal and Orange Free State

Hon. Area Secretary: E. S. Duxbury, P.O. Box 3624, Johannesburg.
Area Padre: Rev. R. E. Simons, address as above.
EAST RAND DISTRICT: Hon. Dist. Sec.: Rev. H. R. Higgs, 40, Ninth Street, Boksburg North.
Boksburg. Modder Bee. Primrose.
JOHANNESBURG DISTRICT: Hon. Dist. Sec.: L. MacDuff, P.O. Box 1043, Johannesburg.
Darragh House. Kensington. Rosebank. YEOVILLE (1927-39).
PRETORIA DISTRICT: Hon. Dist. Sec.: G. W. Seddon, Windsor House, Arcadia, Pretoria.
PRETORIA (1928-39). WEST FORT (1937-40). Witbank.
SOUTH WESTERN DISTRICT: Hon. Dist. Sec.: P. H. Potgieter, 14, Railway Cottages, Potchefstroom.
KLERKSDRP (1936-39).
WESTERN DISTRICT: Hon. Dist. Sec.: J. Briggs, Proctor Avenue, Mafeking, C.P.
Mafeking, C.P.
UNATTACHED: Florida. KRUGERSDORP (1937-40). Springs.

THE SERVICES

Secretaries for the Services: D. L. Ralph and Major P. A. Slessor, 47, Francis Street, London, S.W.1.
Reception and Records Office: 7, Tower Hill, London, E.C.3.

Royal Navy

FLIETT SECRETARIES :

Home Fleet: Cmnd. Gnr. H. C. Skinner, H.M.S. *Courageous*, c/o G.P.O., London.

China: C.P.O. A. J. Gould, H.M.S. *Westcott*, c/o G.P.O., London.

Mediterranean Fleet: Tel. F. E. Pleasance, H.M.S. *Giffin*, c/o G.P.O., London.

East India Squadron: S/B. A. E. Bartley, H.M.S. *Norfolk*, c/o G.P.O., London.

NAVAL CORRESPONDENTS :

Devonport: S. Collins, 23, Plaistow Crescent, Higher St. Budeaux, Plymouth.

Portsmouth: C. A. G. Brownjohn, Y.M.C.A., High Street, Portsmouth.

The Nore (Chatham): M. C. P. Willis, Lay Reader, Chaplain's Office, R.N. Barracks, Chatham.

The Nore (Sheerness): R. W. Susans, Treborwin, Carlton Avenue, Sheerness, Kent.

Weymouth: H. Green, Balintore, Sutcliffe Avenue, Radipole, Weymouth.

Bombay: Rev. J. Tanner, Prince of Wales' Seamen's Institute, Nicol Road, Ballard Estate, Bombay.

Calcutta: J. P. Quartley, Toc H Mark I (India), 2/2, Lansdowne Road, Calcutta.

Colombo: G. P. Chambers, P.O. Box 69, Colombo.

Gibraltar: C.P.O. T. Corbett, Old Naval Hospital, Gibraltar.

Haifa: The Secretary, Toc H, P.O. Box 1344, Haifa, Palestine.

Hong Kong: T. Ellacott, Hong Kong & China Gas Co., Ltd., West Point, Hong Kong.

Karachi: H. Tilley, c/o Y.M.C.A., Havelock Road, Karachi, India.

Madras: W. S. Kenneth, Gordon Woodroffe & Co., Ltd., North Beach Road, Madras.

Shanghai: A. F. M. Pearce, P.O. Box 399, Shanghai.

Singapore: A.C.I. W. W. Newman, c/o Evatts & Co., Ltd., Singapore.

The Army

At Home and Abroad: Members should get in touch with the nearest Toc H unit. When in doubt write to the Secretaries for the Services, 47, Francis Street, London, S.W.1.

Notice of members going abroad or returning home should be sent to the Hon. Chief Overseas Commissioners, 42, Trinity Square, London, E.C.3.

Royal Air Force

Hon. Commissioner: Sqdn. Ldr. C. F. Gordon, O.B.E., M.C., D.F.C.

STATION CORRESPONDENTS: Address letters to Hon. Toc H Station Correspondent, R.A.F.

N. London:—*Hendon*.

E. London:—*North Weald*, *Hornchurch*.

S. London:—*Biggin Hill*, *Kenley*, *Kidbrooke*.

W. London:—*Northolt*, *Ruislip*, *Stanmore*, *Uxbridge*, *West Drayton*.

Kent:—*Eastchurch*, *Hawkinge*, *Manston*.

Surrey and Sussex:—*Tangmere*.

Eastern:—*Bircham Newton*, *Cardington*, *Cranfield*, *Duxford*, *Felixstowe*, *Feltwell*, *Halton*, *Henlow*, *Huntington*, *Marham*, *Marlesham Heath*, *Mildenhall*, *Sutton Bridge*, *Upwood*, *Wylton*.

East Midlands:—*Area Correspondent:* W.O. G. Prigmore, R.A.F. College, West Camp, Cranwell, R.A.F. College, Cranwell, R.A.F. Station, Grantham, Hemswell, North Cotes Fifties, Peterborough, Scampton, Waddington, Wittering.

North Wales and Border Counties:—*Ternhill*.

North Western:—*Hooton Park*, *Sealand*, *Speke*.

West Yorkshire:—*Dishforth*.

East Yorkshire:—*Driifield*, *Flinningly*, *Leconfield*.

Northern:—*Catterick*, *Thornaby*.

Southern:—*Andover*, *Boscombe Down*, *Calshot*, *Farnborough*, *Gosport*, *Larkhill*, *Lee-on-Solent*, *Netheravon*, *Odham*, *Old Sarum*, *Upavon*, *Worthy Down*.

Oxford & Thames Valley:—*Abingdon*, *Bicester*, *Harwell*, *Upper Heyford*.

South Western:—*Mount Ballen*, *Woodsford*.

Western:—*Filton*, *Hullavington*, *South Cerney*.

Scotland (Central):—Abbotsinch.

Scotland (Experimental):—Leuchars.

Montrose.

Donibristle.

North Ireland:—Aldergrove.

Malta: Advise R. Dines, M.B.E., 39, Mrabat Street, Sliema.

Aboukir, Abu Sueir, Aden, Alexandria, Amman, Baghdad, Dhibban, Haifa, Jerusalem, Ramleh,

Singapore: write Hon. Secretaries of units concerned.

India: Advise J. F. Ormiston, Toc H Mark I (I), 2/2 Lansdowne Road, Calcutta.

LONE OVERSEAS UNITS

Secretaries, Lone Units Committee: D. L. Ralph and Major P. A. Slessor, 47, Francis Street, London, S.W.1.

ADEN :

Khormaksar: Cpl. J. Finn, 8 (B) Sqdn., R.A.F., Khormaksar, Aden, Arabia.

Steamer Point: Sgt. W. Snape, Armoured Car Section, R.A.F., Steamer Point, Aden, Arabia.

AFRICA (EAST) :

Dar-es-Salaam: T. Stansfield, Government Press, Dar-es-Salaam, Tanganyika Territory.

NAIROBI (1935-37) : F. W. Evans, P.O. Box 338, Nairobi, Kenya.

AFRICA (UGANDA) :

KAMPALA (1931) : M. J. Giles, P.O. Box 307, Kampala, Uganda.

AFRICA (WEST) :

ACCRA (1934-37) : The Secretary, Toc H, P.O. Box 29, Accra, Gold Coast.

Kumasi: The Secretary, Toc H, P.O. Box 451, Kumasi, Ashanti, Gold Coast.

BRAZIL :

RIO DE JANEIRO (1929) : The Secretary, Toc H, Caixa Postal 2795, Rio de Janeiro.

SAO PAULO (1930) : W. Ballingall, Caixa Postal 2000, Sao Paulo.

CEYLON :

Hon. Secretary to the Regional Executive: G. P. Chambers, P.O. Box 69, Colombo.

COLOMBO (1927-37). Kandy.

CHILE :

Hon. Commissioner: D. Blair, c/o Gibbs & Co., Casilla 91v, Valparaiso.

Santiago: R. C. Llewellyn-Jones, Casilla 2, Santiago.

VALPARAISO (1929-37) : B. Louakin, Casilla 25v, Valparaiso.

EGYPT :

Alexandria: L. Smith, P.O. Box 1615, Alexandria.

Cairo: L.A.C. S. V. Perry, No. 216 (Bonifer Transport) Sqdn., R.A.F. Station, Heliopolis, Egypt.

Port Said: W. Senior, P.O. Box 130, Port Said.

FAR EAST :

Hong Kong: T. C. Ellacott, Hong Kong and China Gas Co. Ltd., West Point, Hong Kong.

SHANGHAI (1936-39) : A. F. M. Pearce, P.O. Box 399, Shanghai.

Tientsin: T. H. Hopkins, 43, Victoria Road, Tientsin, China.

Tokio: K. P. Kirkwood, The Canadian Legation, 16, Omote-cho, Akasaka, Tokio.

MALAYA :

Kuala Lumpur: T. Wilson, Mines Department, Kuala Lumpur, F.M.S.

Singapore: F. A. McCaffery, c/o A. Clouet & Co., Ltd., 8, Raffles Quay, Singapore, S.S.

Taiping: Rev. N. Williams, The Parsonage, Taiping, F.M.S.

MAURITIUS :

MAURITIUS (1936-39) : A. D. Porter, Floreal, Mauritius.

MEDITERRANEAN :

Gibraltar: C. Parkinson, Gardener's Cottage, Government House, Gibraltar.

MALTA: Sec. to *Regional Executive:* R. Dines, M.B.E., 39, Mrabat Street, Sliema, Malta.

Calafraña. MALTA (1932-37). Sliema. Tigne.

NEAR AND MIDDLE EAST :

Hon. Padre: Rev. H. Moss, Iraq Petroleum Co., P.O. Box 309, Haifa, Palestine.

ABADAN (1934-37) : The Secretary, Toc H, c/o Anglo-Iranian Oil Co., Abadan, Persian Gulf.

AMMAN: Cpl. S. C. Dowling, 'B' Flt., 14 (B) Sqdn., R.A.F., Amman, Transjordan.

Baghdad-Dhibban: c/o Senior Chaplain, R.A.F., Dhibban, Iraq.

Basrah-Shaibah: Sgt. W. C. Millard, R.A.F., Shaibah, Iraq.

Haifa: The Secretary, Toc H, P.O. Box 1344, Haifa, Palestine.

JERUSALEM (1935-37) : The Toc H Secretary, c/o Sgt. N. Heatherington, St. George's School, Jerusalem.

Ramleh: G. W. Mills, Accounts Section, R.A.F., General Hospital, Sarafand, Ramleh, Palestine.

NORTHERN EUROPE :

AMSTERDAM : H. M. de Klark, Westlandgracht 249, Amsterdam, W.
BELGIUM : Hon. Dist. Sec. : J. Morton, c/o British Embassy, Brussels.

ANTWERP. BRUSSELS (1931). CHARLEROI (1937-40).

PARIS (1936-39) : R. C. Pontifex, Hôtel de Versailles, 60, Boulevard du Montparnasse, Paris, 15.
ROTTERDAM : L. L. Szilagyi, Henegouwerlaan 61a, Rotterdam.

WEST INDIES :

ANTIGUA : A. McDonald, St. John's, Antigua.

KINGSTON (1936-39) : A. Hamilton, c/o Public Works Department, Kingston, Jamaica.

SCHOOLS SECTION

AFFILIATED SCHOOLS WITH THEIR CORRESPONDENTS

(N.B.—Local representatives and their addresses are printed in *italics*.)

Northern London Area

AREA REPRESENTATIVE : Rev. J. E. Tunstall, 47, Francis Street, S.W.1.

BARNET, QUEEN ELIZABETH'S SCHOOL. E. H. Jenkins (Headmaster). <i>J. H. Beard</i> , 3, Queen's Road.	Mill Hill School. E. G. Taylor.
HAMPSTEAD, HABERDASHERS' ASKE'S SCHOOL. R. H. Adams.	OWEN'S SCHOOL, ISLINGTON. H. G. Dixon.
HIGHGATE SCHOOL. Rev. K. R. G. Hunt.	ST. MARYLEBONE GRAMMAR SCHOOL. G. C. L. Clarke.
MERCERS' SCHOOL, HOLBORN.	UNIVERSITY COLLEGE SCHOOL. R. C. Roberts.

Eastern London Area

AREA REPRESENTATIVE : J. H. M. Shaw, 47, Francis Street, S.W.1.

BARKING ABBEY SCHOOL. E. A. Loftus (Head- master). <i>E. Hill</i> , 79, Upney Lane, Barking.	CHIGWELL SCHOOL. A. E. Fellows. <i>D. Brett</i> ,
BECONTREE HUNDRED DISTRICT. T. L. Cameron, 57, Howard Road, Upminster, Essex.	Calcott, Tyckhurst Hill, Loughton.
	CITY OF LONDON SCHOOL. Rev. C. J. Ellingham.

Western London Area

AREA REPRESENTATIVE : G. R. R. Martin, 47, Francis Street, S.W.1.

HARROW SCHOOL. H. L. Harris.	SIR WALTER ST. JOHN'S SCHOOL, BATTERSEA. T. MERCHANT TAYLORS' SCHOOL. W. J. R. Turner.	Lawrenson.
RUTLISH GRAMMAR SCHOOL. H. R. Dennis.	WESTMINSTER SCHOOL. Rev. A. H. Franklin.	
ST. PAUL'S SCHOOL. J. Bell (High Master).		

Southern London Area

AREA REPRESENTATIVE : C. G. Freeston, 47, Francis Street, S.W.1.

ALLEYN'S SCHOOL. M. G. Crewe. <i>M. A. Condell</i> , <i>Jnr.</i> , 30, Thorpewood Ave., Sydenham, S.E.26.	DULWICH COLLEGE. E. Lax.
BEC SCHOOL. H. T. England.	ELTHAM COLLEGE. J. E. Buchanan.
BECKENHAM & PENCE COUNTY SCHOOL. S. Ganimon (Headmaster). <i>G. Whitmell</i> , 4, Holly Crescent, Beckenham.	SIR OLAVE'S SCHOOL. E. T. Mortimore.
CATERHAM SCHOOL. R. L. Hayward. <i>R. J. S.</i> <i>Gold</i> , Lochiel, Court Road, Caterham, Surrey.	SELHURST GRAMMAR SCHOOL. W. H. Stanley.
DARTFORD. R. E. Pusey, 30, Windsor Drive.	SOUTH LONDON DISTRICT. <i>T. Lindsay Slack</i> , 119, Kennington Park Road, S.E.11.
	SUTTON. <i>R. Strathman</i> , Stoke Cottage, Wor- cester Road, Sutton, Surrey.
	WHITGIFT GRAMMAR SCHOOL. A. H. Holden.

Kent Area

AREA REPRESENTATIVE : A. E. F. Hammond, 47, Francis Street, S.W.1.

ASHFORD GRAMMAR SCHOOL. E. G. Summers (<i>also local representative</i>).	CANTERBURY, ST. EDMUND'S SCHOOL. G. P. Hollingworth.
CANTERBURY, KING'S SCHOOL. R. W. F. Wootton.	

- CANTERBURY, SIMON LANGTON SCHOOL. L. W. Myers (Headmaster). *R. Taylor, Dene Grove, Broad Oak.*
- CRANBROOK SCHOOL. C. Russell Scott (Headmaster).
- DOVER COLLEGE. A. Ewart.
- DOVER COUNTY SCHOOL. J. Slater. *W. Pepper, 94, Heathfield Avenue.*
- FOLKESTONE, HARVEY GRAMMAR SCHOOL. H. G. Aldold.
- HERNE BAY COLLEGE. E. W. Turner (Headmaster). *J. Ridout, Bexley, Oakdale Road.*
- RAMSGATE, CHATHAM HOUSE SCHOOL. N. Philips.
- A. H. Nash-Williams, 67, Southwood Road.
- ROCHESTER, SIR J. WILLIAMSON'S MATHEMATICAL SCHOOL. E. D. Clark (Headmaster). *A. L. Wagon, Windy Ridge, Pattens Lane.*
- ST. LAWRENCE COLLEGE. T. G. Mallinson.
- SANDWICH, SIR ROGER MANWOOD'S SCHOOL. E. P. Oakes (Headmaster). *Dr. C. S. Wise, Sackville House.*
- SEVENOAKS SCHOOL. C. G. Rich. *H. F. Page, Fernleigh, 8, Holly Bush Lane.*
- TONBRIDGE SCHOOL. Rev. D. H. Booth.
- TUNBRIDGE WELLS, THE SKINNERS' COMPANY'S SCHOOL. J. L. Fowke (*also local representative*).

Surrey and Sussex Area

- AREA REPRESENTATIVE : J. Callf, 47, Francis Street, S.W.1.
- ARDINGLY COLLEGE. Rev. G. J. Ince.
- BRIGHTON COLLEGE. Rev. A. J. Williams.
- BRIGHTON GRAMMAR SCHOOL. W. W. H. Stansfield.
- BRIGHTON, VARNDEN SCHOOL. E. T. Hutchins (Headmaster). *H. Oram, 8, Stamford Road, Brighton, S.*
- BURWASH, ETC. E. G. Bramall, Cottenden, Ticehurst, Sussex.
- CHARTERHOUSE. P. C. Chapman.
- CHRIST'S HOSPITAL. L. W. Tidmarsh.
- CRANLEIGH SCHOOL. J. R. Stevens.
- DORNING COUNTY SCHOOL. A. J. Rivett (Headmaster). *S. O. Phillips, 6, Rose Hill.*
- EASTBOURNE COLLEGE. F. R. Snell.
- EASTBOURNE GRAMMAR SCHOOL. C. J. Blackburn (Headmaster). *C. J. Blackburn, Neville House, Hampden Park; T. Vine, 65, Willowfield Road.*
- HORSHAM, COLLYER'S SCHOOL. A. A. Henderson.
- HURSTPIERPOINT COLLEGE. K. Mason.
- LANCING COLLEGE. Rev. J. R. Missen.
- LEATHERHEAD SCHOOL. J. S. Carter (Headmaster).
- MIDHURST GRAMMAR SCHOOL. C. A. J. Stuck.
- STEVENYNG GRAMMAR SCHOOL.
- WOKING COUNTY SECONDARY SCHOOL. W. J. Huggins (Headmaster). *E. A. Radford, Remenham, Bulbagger's Lane, Horsell, Woking.*

Eastern Area

- AREA REPRESENTATIVE : R. E. Wraith, 2, Riverside Court, Chesterton Road, Cambridge.
- ALDENHAM SCHOOL. G. W. Mabbott.
- BEDFORD MODERN SCHOOL. F. W. Kuhlicke. *H. R. Newton, 76, Castle Road.*
- BEDFORD SCHOOL. J. E. Renwick. *Major H. M. L. Douglas, 47, Warwick Avenue.*
- BERKHAMSTED SCHOOL. C. M. Cox and A. S. Wright.
- BISHOP'S STORTFORD COLLEGE. R. W. Harre.
- BURY ST. EDMUND'S, CULFORD SCHOOL. Dr. J. W. Skinner (Headmaster).
- BURY ST. EDMUND'S, KING EDWARD VI SCHOOL. J. M. Wadmore (Headmaster). *K. L. Mowl, 18, Oul-Risby Gate.*
- CAMBRIDGE, PERSE SCHOOL. H. A. Wootton (Headmaster).
- CAMBRIDGE UNIVERSITY. A. Price, Fitzwilliam House.
- CHELMSFORD, KING EDWARD VI SCHOOL. Rev. E. J. Burton. *R. E. Howes, Brampton, Galleywood Road.*
- FELSTED SCHOOL. Rev. K. J. F. Bickersteth (Headmaster).
- GRESHAM'S SCHOOL, HOLT. H. P. Ramage.
- HAILESBURY COLLEGE. W. A. Tregenza.
- HARPENDEN, ST. GEORGE'S SCHOOL. A. Ingham.
- HITCHIN GRAMMAR SCHOOL. F. A. Tromans (*also local representative*).
- IPSWICH SCHOOL. T. Tanqueray (Headmaster). *J. A. Clark, 23, Stevenson Road.*
- LEYS SCHOOL. C. H. Lewis.
- NORWICH, BRACONDALE SCHOOL. R. E. Wheeler. *D. Tallowin, 104, Trinity Street.*
- NORWICH GRAMMAR SCHOOL. Rev. M. C. Petit-pierre.
- PASTON SCHOOL, NORTH WALSHAM. N. S. Lachlan (*also local representative*).
- ST. ALBANS SCHOOL. Rev. S. A. W. Madge. *F. Stephenson, Maadi, Marshalswick Lane.*
- RADLETT. L. Kent, Bond's Cay.
- STOWE SCHOOL. C. Gillings Lax.
- WATFORD GRAMMAR SCHOOL. S. H. Hughes (*also local representative*).
- YARMOUTH GRAMMAR SCHOOL. C. Allen, Dentonville, Windsor Avenue.

East Midlands Area

- AREA REPRESENTATIVE : J. W. Maddock, 21, North Avenue, Leicester.
- BARTON-ON-HUMBER GRAMMAR SCHOOL. H. Boulton (Headmaster). *T. S. Jackson, Hillside, Brigg Rd.*
- BRIGG GRAMMAR SCHOOL. G. R. Daughton (Headmaster). *F. Grantham, Toll Bar Farm.*
- COALVILLE GRAMMAR SCHOOL. C. Broomhall (*also local representative*).
- GRIMSBY, WINTRINGHAM SCHOOL. R. W. Jackson (Headmaster).

- KETTERING GRAMMAR SCHOOL. J. I. Scott (Headmaster).
 LEICESTER, ALDERMAN NEWTON'S SCHOOL. R. L. Ager (Headmaster).
 LEICESTER, WYGGESTON SCHOOL. W. C. Dunsford. *C. A. Cramp, 42, Catherine Street; and D. McE, 96, Regent Street.*
 LINCOLN CITY SCHOOL. J. W. Canham.
 LINCOLN SCHOOL. E. M. Williamis.
 LOUTH, KING EDWARD VI SCHOOL. E. A. Gardiner (Headmaster). *C. Sandwith, Upgate.*
 NORTHAMPTON TOWN AND COUNTY SCHOOL. C. A. Richmond. *A. E. Beresford, 395, Abingdon Park Parade.*
 OAKHAM SCHOOL. K. R. Bowes.
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secure freedom for the street bookie in too many cases. After an address on the subject the Mayor of a certain town admitted that "he and the Chief Constable view the matter with considerable anxiety."

Of the countless cases of distress which have their birth in gambling one could speak for a long time. Again it can be accepted that few cases out of a vast number find their way to the public notice. Legion is their number. One can think of cases which have been given prominence in the press because of the colossal size of the prizes won in pools and sweeps.

For some people the winning of a big prize has meant degradation through drunkenness, as witness a number of cases reported in the national and local press; for others unsavoury lawsuits resulting in the disruption of homes and families through greed. Gambling robs the losers and not seldom ruins the winners.

3. In the light of the Christian Religion

If God is the loving Father revealed to us through Jesus, His Son (and I believe with my whole being that He is) and that He is the Creator of us and the worlds, we must accept the Christian doctrine of Stewardship. This means that we must employ our time, gifts and wealth as He would employ them. That people regard such a view in modern times as impracticable is beside the point. Difficult—yes! But as members of Toc H and striving Christians we must aim high. Pitt asked Thornton, the banker and friend of Wilberforce, why he voted in a particular way and received the answer, "I voted so that if my Master had appeared at that moment I might have given a good account of my stewardship." Jesus Himself said, "I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment." Only by such an attitude of mind shall we come nearer to a solution of our political, social,

economic and moral problems.

And here I say that gambling in any form is a sin against God, for it is a misuse of brains, time, money and opportunities. There are but three fair ways in which you may take money from a person:—

- (1) That you have given something of equal value in return.
- (2) That you have rendered a service of equivalent value.
- (3) That it is given to you freely and willingly as an act of love and goodwill.

St. Paul says that we should do all things to the Glory of God. Is it possible to gamble to the Glory of God? Definitely no! Will gambling assist you to be more Christlike? Honestly I believe you must again answer—no! Consider this attribute of a Christian—"One who doesn't take out of life more than he is willing to put in." Can that be squared with gambling? A profitable argument put up to the humble Christian and one which is very subtle and worthy of the Devil himself, is "Consider the enormous benefit you can confer on the poor when you land a big prize." They who speak so forget that the prize is first pinched from those one is to help—just a form of robbery. That in some places the Church itself should counsel lotteries, raffles and the like, only serves to show how far even the Clergy and Church leaders can be from "the mind that was in Christ Jesus." A favourite get-out is the fact that Jesus never directly forbade gambling. But life would indeed have been dull if He had left for us detailed instructions as to how to act and re-act under all possible circumstances. What He did say was, "I am the way, the truth and the life. No man cometh unto the Father but by Me." Following Him leaves no room for gambling, however large or small be the stake. C. E. H.

THE ELDER BRETHREN

BEDWELL.—On August 23, in Cornwall, FRANK LAST BEDWELL, Padre of Combe Down Group, Bath. Elected 30.11.1936.

CROSSLAND.—On August 21, as the result of a flying accident, ROY H. CROSSLAND, Jobmaster of Sutton-in-Ashfield Branch. Elected 8.3.1935.

GEORGE.—On October 13, RUSSELL HYDE GEORGE, Secretary and Treasurer of Harpenden Branch. Elected May, 1933.

GUTSELL.—On September 27, REGINALD ARTHUR GUTSELL, a founder member of Wadhurst Group. Elected 22.1.1930.

HALL.—On October 4, JOHN MILNER HALL, aged 30 years, Secretary of Stroud Branch. Elected 7.6.1933.

HEATH.—On August 18, Major LESLIE GERALD HEATH, M.C., of St. Austell, Cornwall, General member attached to Chelsea Branch. Elected 24.11.1931.

KENDRICK.—On September 14, HENRY MEADEN KENDRICK, aged 25 years, a member of Bilston Branch, Staffs. Elected 12.7.1933.

MCCAMMON.—In September, EDITH McCAMMON, a friend of Toc H in U.S.A. from the earliest days, and donor of the cellar-chapel in Mark I., Washington, D.C.

MCKENLAY.—On September 26, in St. Luke's International Hospital, Tokyo, JOHN ROY MCKENLAY, Secretary and Treasurer and "mainstay" of Tokyo Group. Elected 24.11.1934.

MCLAREN.—On September 5, WILLIAM MCLAREN, Padre of Seaham Harbour Group since 1935.

PALMER.—On October 9, F. D. ("Jack") PALMER, aged 31 years, a member of Torpoint Group.

PEEL.—In October, G. GRAHAM PEEL, an original member of Bournemouth Branch. Elected 1.4.1923.

SWATTRIDGE.—In September, ERNEST SWATTRIDGE, a member of Merthyr Tydfil Branch. Elected 18.3.1933.

TABOR.—In January, F. S. TABOR, a member of Ryde Group. Elected 24.11.1934.

THOMAS.—Suddenly, on August 22, MAURICE CECIL THOMAS, a member of Lancing Group (one of the founders of Shoreham Branch and Lancing Group) and of West Sussex District Committee. Elected 14.7.1926.

VINEY.—On June 30, W. H. VINEY, of Sheffield, a member of West Yorks. Area General Branch. Elected 17.7.1933.

MULTUM IN PARVO

¶ The WORLD CHAIN OF LIGHT and the BIRTHDAY FESTIVAL at York will be held during the week-end December 11-12.

¶ Forthcoming Area guest-nights and rallies include the following: In December: 7. NORTHERN LONDON at Kentish Town Baths; 9. WESTERN LONDON at Caxton Hall, Westminster; 15. SOUTHERN LONDON at The Ring, Blackfriars; 18. Birmingham (WEST MIDLANDS). In January: 8-9. SOUTH WESTERN in Exeter. District guest-nights in November include the following series with visiting speakers: In SOUTH WALES; Padre Kenneth Bloxham, 9-11, and Ian Fraser, 22-25. In NOTTS & DERBY: Padre Gilbert Williams, 15-19. In the NORTH WESTERN Area: Padre Bobs Ford, 25-27.

¶ The LONDON TOC H DRAMA LEAGUE will present "*Milestones*" at the Sadler's Wells Theatre at 8 p.m. on Mondays, November 22 and December 13, in aid of the London Police Court Mission and Toc H.

¶ For the information of all members who write to or call at the OVERSEAS OFFICE, 42, Trinity Square, E.C.3, Padre CYRIL PEARSON and F. E. SARGOOD are now the joint Hon. Chief Overseas Commissioners.

¶ ALEC CHURCHER, having handed over his work in New Zealand to GORDON TURVEY, has returned to England and will be engaged in editorial and schools work.

¶ On his return from the Winnipeg Area in Western Canada, Padre J. N. JORY has been posted to the South Wales Area, where he is now working with Angus Johnston.

¶ GEORGE MACDERMOTT, the founder of Westfort Branch (South Africa) and for many years a worker in the Leper Settlement there, is shortly expected in England for some months. He wants to talk to Toc H about Leprosy in South Africa.

¶ Congratulations to Padre TOM SAVAGE and MONICA HILL (L.W.H.) on their marriage on September 18. They sail on the 19th of this month for South Africa: our best wishes for their work in the Parish of Springs, Transvaal.

¶ Congratulations to ALAN COWLING (Secretary, Australian Executive) on his engagement to RUTH MARTIN, of Adelaide.

¶ Congratulations to GEOFFREY BATCHELAR and HYLDA JARDINE, both of 42, Trinity Square, on their marriage on September 16.

¶ These new publications are now available at Headquarters:— Toc H DEFINED, *Some Brief Notes on the History, Aims and Methods of Toc H*: A revised edition of a pamphlet formerly published in Eastern Canada and the South Western Area. 16 pp. 1d. each; 9d. a dozen. A TALK ON Toc H, *The text of a broadcast talk given by Ian W.*

Macdonald: Reproduced by permission of the B.B.C. 4 pp. Free.

¶ Branch and Group orders for the Toc H DIARY FOR 1938 are now being despatched. It contains 10 pages of new descriptive matter with 56 pages for reference by Toc H and L.W.H. members and all the usual informative matter for a complete diary, with pencil and pigskin binding. 2/1 post free.

¶ The Lamps of 20 new oversea Branches and of 69 new home Branches will be lit at the Birthday Festival in York. The following are to be congratulated on their recent promotion: NEW HANOVER and WESTFORT (South Africa), CHRISTCHURCH NORTH, TIMARU and WELLINGTON SOUTH (New Zealand), YENANGYAUNG (India), HAMPSTEAD and PONDERS END (Northern London), PUTNEY (Western London), PICKERING (East Yorkshire), FARNHAM (Southern), PERRANPORTH (South Western), SHIREHAMPTON and TETBURY (Western).

¶ The LIST OF HOUSES, BRANCHES AND GROUPS and the LIST OF AFFILIATED SCHOOLS, with their Correspondents, published annually in November, are included as a 24-page Supplement with this issue.

TWO BOOKS FOR YPRES PILGRIMS

The Immortal Heritage. By Sir Fabian Ware. Cambridge University Press. 2s. 6d.

The Winding Road Unfolds. By T. S. Hope. Putnam. 7s. 6d.

In this month of Armistice, an anniversary which still wakens most poignant thoughts in our older members but must seem increasingly remote and unreal to younger ones, both these books have a special claim upon our notice. The first is "an account of the work and policy of the Imperial War Graves Commission during twenty years." The writing is admirably done; the pictures are well chosen and beautifully produced; the price is remarkably low. Every one of our pilgrims to the Old House ought to study this book, in order to understand the magnitude of the tragedy and the loving care which speaks from the resting-places of his fellow-countrymen.

There could be, for the ordinary citizen, no better record of the immense task which, for twenty years, the I.W.G.C. has carried out with faithfulness and complete fitness, under difficulties which need to be realised.

Parties going on pilgrimage to the Old House rarely include more than one or two men who knew the front line in war, and often these are silent, for various reasons. Other members, who try vainly to picture the life over there twenty years ago, will understand much better if they read the second of these two books. This contemporary record of a young Scottish infantryman in the Salient and on the Somme, shows, as nothing could in plainer words, the beastliness and futility of war and the compensation of comradeship.

THE OPEN HUSTINGS

One Thing or the Other

DEAR EDITOR,

If heresy means an opinion contrary to the accepted doctrine on any subject, then 'Goz,' who writes in the October JOURNAL under this heading, professes and calls himself a heretic without just cause, for his views on Toc H are in the main eminently orthodox. With delicately weighed words he picks out some of the faults that are causing concern to the believing member today, no less than to the agnostic.

Regarding agnostics, Peter Monie set out ten years ago very clearly the need for Toc H to 'face both ways.' Although no test of doctrine or of spiritual attainment can be placed before men wishing to come in and try our basis of living, the driving force of Toc H must come from men who are themselves convinced Christian believers and who see in each newcomer a potential builder of the Kingdom. The door open to the agnostic leads to the altar in The Upper Room. Unless Toc H does in fact change men, it is failing in its primary purpose, and a constructive agnostic who remains no less an agnostic after twelve years of membership is missing the secret of Toc H no less than the well-intentioned Christian member who sees no remedy for his neighbours' ills except his own form of organised Christianity.

The remainder of the "heresies" of 'Goz' can be set in the form of self-criticisms by which a unit could test its own shortcomings. A few at random:—

We search for men to join our movement and fail because we do not love our neighbours for themselves.

We set no test of doctrine, yet tacitly assume that all our members are believers.

We leap untrained to unfamiliar tasks, yet are surprised to find our labours fail.

We rely on a whole-time staff to give cohesion to our movement, yet contribute but little to their maintenance.

We seek by speech to change men's lives

and fail because our own lives do not bear witness to our words.

A frank confession of guilt on one or more of such counts might well lead to increased realism and awareness of opportunities, and to decreased pietism and superficial friendliness—thus restoring a sense of proportion and the salt of humour without which Toc H is doomed to a career of respectability and good works, sad to contemplate.

Yours sincerely,
Manchester. R. C. W.

* * * *

DEAR EDITOR,

In his stimulating "heretical" article, 'Goz' says he believes he is voicing the thoughts of many other Toc H members. I believe he is.

Certainly he speaks for me. Every word he says expresses for me, far better than I could have done myself, just what I think. I, too, performed his 'mental feat' of compromise on joining Toc H (principally because the probationer has only to say he has "read"—not that he agrees with—"what is printed on the back of this form"); I, too, became a Secretary with some misgivings, but buried these under keenness and enthusiasm for the spirit of the thing.

But after two years, as Toc H became more and more serious and meaningful, I felt I could not go on under false colours; and after much worrying I left Toc H. I felt that Toc H needed wholehearted sincerity or nothing; there could be no half-measures; and as I did not come up to standard, I must go.

After two years of Toc H activity, life without it was very flat indeed; so I sought out one of our fine Padres, and asked his advice. He told me not to worry: that an agnostic could be a member of Toc H provided he were really seeking the truth; and that I should probably find the realities of Christianity in Toc H.

So I came back, and, with more misgivings, was persuaded to become Pilot. With 'Goz,' I felt that "agreement on main purpose and method was more important than my un-

orthodoxy of religious belief and expression."

But now, after another year, I find Christianity not advancing as the Padre suggested, but receding. My views are crystallising into agnosticism, or some other form of free-thinking 'ism.'

What happens to me in Toc H? I cannot in honesty subscribe to the *Main Resolution*; I cannot in honesty join in Family Prayers. Am I to sow seeds of unbelief in the minds of probationers? Avoid the subject of religion? Say "take it or leave it"? or what?

Yet I am desperately keen on piloting, and Toc H ideals in general. Like 'Goz,' I want to work for it. I want to see methodical training and elementary psychology put across particularly to all us Branch officers. I want to see the thing grow. I want to become a good Pilot. But how go on as things are?

I give this personal history to show that it must be more than just coincidence that makes 'Goz' so well express my feelings. That they should so coincide is surely proof that there must be very many more members thinking the same way.

'Goz' has brought out into the open a vital problem. Both to the movement and to individual members, it is too vital to be shelved.

What does Toc H say?

Yours sincerely,

N. P. B.

* * * *

DEAR EDITOR,

We should like to assure "Goz" that far from being heretical he has emphasised in his article in the October JOURNAL many points that we believe to be vital for the future of Toc H. We entirely agree with him:—

1. That Toc H must "cater for all men of goodwill," except those who are definitely antagonistic to the Christian way of living;

2. That programmes must be arranged with a view to "leading men to apply their minds and hearts joyfully to the knowledge of life and their fellows";

3. That service must be raised from the realm of stereotyped jobs and made personal, spontaneous and imaginative;

4. That the most effective Padres are those

who become real members of the Family and do not expect all the members either to share their beliefs or to go to their particular church;

5. That all devotions should be at the free choice of the members without any suggestion of an expected duty;

6. That Toc H must not acquire the characteristics of an established religious body but must keep its doors wide enough to admit everyman.

We are glad to say that we meet many "heretics" in Toc H who share these views.

Yours sincerely,
TWO OF THE STAFF.

Rules and Revelations

In the Open Hustings in October 'Codon' asked "Is Toc H Policy a Fallacy?" He discussed 'changing chaps' and expressed a fear that they were allowed to stagnate in Toc H when 'changed'; he urged members to read, and act upon, The Next Five Years, a book published in 1935; he mentioned Donald Hankey. A. A. P. W. now sends an open letter to 'CODON,' with a covering note to the Editor: he asks that both shall appear.

DEAR EDITOR,

There must be general agreement that in the JOURNALS of September and October, 1937, we have been given an abundance of good stuff. *The Bridge Builders* of September and the report of the Staff Conference in the October number are going to stimulate our thinkings and kindle our feelings all through the winter.

After all that you have done, dare I ask for one thing more? It is this: will you convey to 'Codon' of the Eastern Area my kind regards and the letter that follows? If he should enquire of you what manner of person I may be, you may tell him anything—even the truth.

Lately we have been reading in addition to the JOURNAL Winifred Holtby's *Letters to a Friend*. On page 242 she writes: "I have this afternoon been to tea with a clergyman of a pleasant but perverse nature, who has lived for eighteen years three hundred miles from anywhere in particular." Does this

serve as a rough sketch of my character.

Yours ever,
A. A. P. W.

An Open Letter.

DEAR CODON,

Good hunting to you. Let us suppose that you and I live in or near London. You could then say, or write, to me "Drop in and see me"—I should reply "That is just what I want to do." I admit there are risks involved. My friends (I have still some left) say that I talk so much that nobody else has time to eat or drink. Therefore the suggestion is that there be three of us—you, one; a genial wise Arbiter, two; and a steadily checked and controlled me.

We need not talk Toc H all the time. You will bring a story; I can lift a passage or two from Winifred Holtby; and the Arbiter will quip throughout.

So, there, we take the risk and meet. See us, if you like, at '42' with Geoff and Mrs. Geoff hovering near: they and the Arbiter would see that you have fair play and a meal.

Our main purpose would be to discuss in general some of the points raised in your *Open Hustings* letter in the October JOURNAL—and of course to eat, drink and smoke.

The Arbiter, without stiffness or formality, begins "'Codon,' you ask in your letter 'Is there a danger of Toc H stagnating because we are told we must not take up any controversial subject?'" You nod assent, and the Arbiter turns to me, JOURNAL in hand.

I read and paraphrase a passage on page 320, where Percy Ketnor maintains that the unfit unit obeys rules but doesn't understand them; I might add "You, 'Codon,' suggest that we are becoming unfit because our rules are shot through with caution." And, with the Arbiter's eye on me, I add hastily "Percy Ketnor maintains that the unfitness is in the unit: you, 'Codon,' say it is in the rules." At that moment the Arbiter (for the future we will call him A) murmurs "Chop or steak?" and the meal begins.

We talk of this and that, and then easily and conversationally you might say "Rules written and unwritten are all very well, but we really must get together over this 'Social

Justice' business. Let us all buy, borrow or steal *The Next Five Years* and act upon it now and decisively." You develop that theme.

By and by we light our pipes and I ask A to read aloud page 40 of *The Bridge Builders*, where John of Gobbleston Group insists that his team must make a social survey; they should climb up to some eminence, no matter whether church tower, skyscraper or hill, and survey the land as Moses of old. A reads this and gets quite thrilled; the reading takes some time and at last A pauses and then repeats a few of the headings in the Gobbleston survey—"Industrial life of the District, Health, Education, Unemployment"—Um—these fellows have plenty on their plates. May I take this away with me, for I am sorry to say I must go back to the office now? But look here, can we meet again this evening? You know where I live." And the first part of our discussion ends.

'Codon,' you and I foregather in the evening at A's house and, with an earnestness that holds us both, he remarks, "Look here, before I sit between you two chaps and guide your talk, let me read more of what is in this—in this—er, JOURNAL or Supplement. Give me a day or two more to study it and I shall be ready and furnished. For the present let us sing and talk about ourselves."

A finished his reading and called us together again: five days had elapsed, not two, because A had spent considerable time perusing *The Next Five Years*. A nodded to me and asked if I had anything on my chest—"but mind, two minutes only."

"Three words only," I said, "our Leprosy volunteers." "Yes," said 'Codon,' "the names of the workers and their stations are given in the October JOURNAL and there are some verses of Norman Crayford." "Leprosy volunteers?" said A, "you haven't told me about that." And the telling filled up the evening. Another evening was devoted to Gibraltar and Malta, and so on.

One day A remarked "This is getting too much for me. Can we add to our company? You agree? Very well." In future gatherings there were not just three of us but eight or a dozen, and signs of more to come. A has a commodious house, fortunately.

One night someone asked "What exactly do you mean by 'changing chaps'?" A said (as though he had only half heard) "What was that?" and the question was repeated. "Does anybody risk the definition?" asked A. "Well, well," he went on, "I can tell you there is a great alteration going on in me. Somebody is showing me men and I am seeing men as I didn't see them before—maybe 'seeing' is a slighter word than 'vision,' but it is first cousin, and 'vision' used to join on to 'revelation.' Can anybody take on the story from there?"

Our powers were taxed to the uttermost: but one here and another there made it certain that, whether they themselves could or could not claim 'sight,' 'vision' and 'revelation' in the higher senses, yet what they were certain of was that if you look at men with an open eye and associate with them and serve them without fear and without stint, some measure of revelation comes from God Himself. They affirmed that to see was in some measure to love, and to love is a condition of change and growth, and that the growth was steady, orderly and whole.

Then A posed a question, not to one but to all, "Where do rules come from? Would you say they hampered you or checked your service?" And each of us began to turn that matter over. Each saw in front of him, in his mind's eye, one man, a friend whom he knew, a man trained, tested, tried, obedient to a rule. He began to mutter in his soul "A rule is a revelation: it is nothing less than that."

As time went on the suggestion that we should all meet at All Hallows on Armistice Day came spontaneously enough. Some knew the church and some did not: to all its wonders were new that night. And someone came and shepherded us. "Here," he said, "is once more the story of one of your friends. Twenty-one years ago on this date, he passed. Before I tell of him may I ask you one thing: that, without controversy and without fear, you will proclaim the Resurrection? It was ordered that we should do so." And in the hush we said "Amen." The shepherd's voice went on, "Donald Hankey was with his

Warwicks at the gun pits of Le Transloy about October 12, 1916, the year of the Battle of the Somme. Orders came for him to take his men over the top. He gathered them and prayed with them. He cheered them, they say, like this—'If we are wounded, it is Blighty; if we die it is Resurrection.' And in order and obedience to the Rules he led his men Home."

On that, we knelt and said this prayer:—
"Help us to remember above all the Christ, the King's own Son, obedient yet commanding, clothed in a living vesture of the flame of love and truth."

And so, dear 'Codon,' I am not nearly so depressed as you seemed to be in your letter about the danger of stagnation in Toc H—so long as the Rules can lead us to Revelation. And I know they can.

Yours sincerely,
A. A. P. W.

Loans and Debts

SIR,

I have read with interest pp. 303 and 304 of the October Toc H JOURNAL. The *Nightmare* calls attention, perhaps rightly, to the flimsiness of much that we call wealth. But the definition of Debts as "the right to make others serve you" seems hardly to reach bed-rock.

Surely Loans come before Debts, and we should read:—

"Loans give the right to make others serve you" ("serve" is a little hard on the lender).

"Loans must therefore be mutual."

"Loans should not be paid back but forward" (In a sense they are paid forward always).

"Loans should be gifts" (This maybe an exaggeration of 'freely give,' which does not exclude loans).

Is not the real attack against saving, without which Loans are impossible practically, and against bequest and inheritance? And ought not this point to be put in the forefront of his confession of faith by every candid socialist?

Yours faithfully,
Hayling, Hants. A. A. LEA.

TRAVELLER'S TALES

Chilean Scrapbook

Funeral in Valparaiso

IT was my first morning in Valparaiso, and I found it, on the whole, a disappointing, ill-planned city. What I liked best were some poorer streets—of which there are no picture postcards—where houses cling in confusion to the side of the hill and look down through gaps in the higgledy-piggledy roofs to the blue waters of the harbour. Here and there you will come on a house-front covered, green and scarlet, to a height of ten feet with climbing Geranium or a wall over which purple masses of Bougainvillea break like a wave.

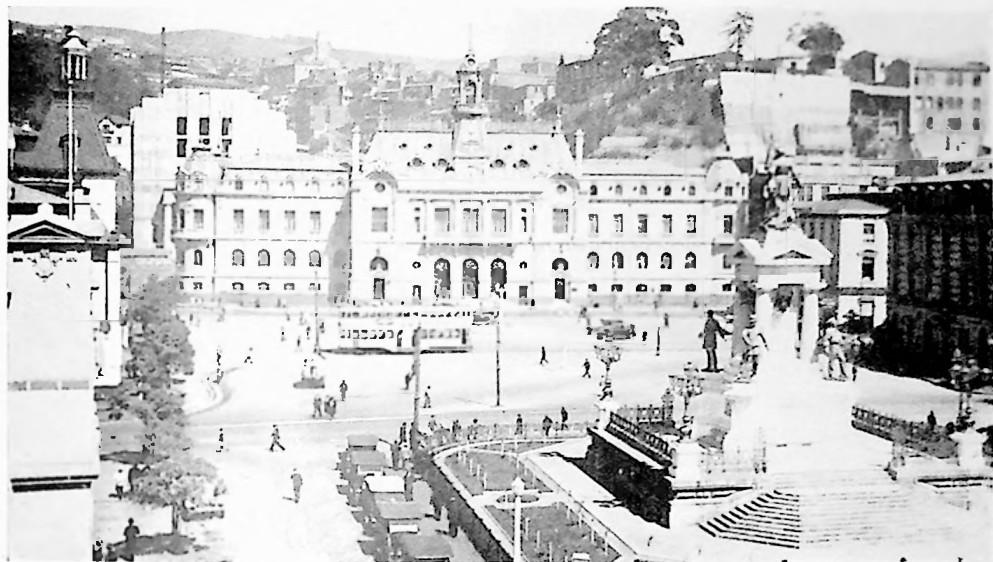
But in the streets at the bottom of the hill something was happening that morning. A band was playing and people were all drifting in one direction. I joined the crowd and was led to one of the picture postcard sights, the Plaza Sotomayor with its pleasant Town Hall and inevitable statue of a hero with a sword. I took my stand, back to the Town Hall and face to the statue, in the midst of a chattering and cheerful crowd. Handsome women laughed as they gossiped, most attractive little ragged boys swarmed over low window sills like lizards and played tricks on people standing below. The sun blazed down on our heads from a cloudless sky; the air was lively, and everyone seemed in fine spirits. We were attending a funeral.

I had just enough Spanish to make out that our deceased friend was called "Almirante Veel-sonn," and I picked up a little of his history from the subsequent proceedings. One has to get accustomed in South America, and in Chile in particular, to the British names of national heroes. Chief of them all, of course, is Don Bernardo O'Higgins, who has left his name on a trail of statues, squares, streets and hotels in every town in the country. His Irish imagination and fighting instinct outwitted and beat the Spanish oppressors and won Chilean independence more than a century ago. You are not surprised to find beside him Colonel Juan Mac-kenna, whom O'Higgins described as "the most accomplished soldier and scholar that

has appeared on either side in the Revolution." And you cannot escape from Lord Cochrane (only you must learn to pronounce him 'Cosh-rah-nay'), who led the Chilean revolutionary fleet with the romantic daring of the great Elizabethan seamen. His most astonishing feat was the "cutting-out" of the Spanish Government warship *Esmeralda* in Callao harbour, under the fire of three hundred guns, in 1820. He deserved his many statues.

Oddly enough, it was the *Esmeralda*, a later and smaller ship, which started the career of the man whose funeral we were so much enjoying. In the so-called "Nitrate War" of 1879 Chile soundly defeated her big neighbour, Peru, by land and sea. In one engagement the little *Esmeralda* went down, flag flying, with the gallantry of the *Revenge*. One of her survivors in 1879 had been a very junior officer Wilson, whom, as 'Almirante Veel-sonn,' the "grand old man" of the Chilean Navy, we were busy burying in 1937.

As the 'obsequies' proceeded I realised that they were going to lay him in the dark vault which had been opened under the monument in the square. He would lie beside his commander, Admiral Prat (an English name seems to have lost its final letter), whose statue, gigantic in bronze, stood on the pedestal above, the national flag in one hand and drawn sword in the other. And they were doing him the fullest honours. The khaki and green infantry had marched on the scene with their band; a trim squadron of cavalry jingled past us and backed their horses in line into the good-humoured onlookers. The Navy was there in larger force—for it was their day, a very smart military-looking Navy in dazzling white with a good deal of gold lace flashing in the sun. And then the fire-brigades arrived—for each foreign community in Valparaiso prides itself on its voluntary fire-brigade. They came marching on to the parade, stout business men and young clerks, the successive platoons outdoing each other in fantastic uniforms. Each nation had its ban-



"The Plaza Solomayor, with its pleasant Town Hall and inevitable statue of a hero" (p. 365)



"The flagship Latorre . . . fought at Jutland as His Majesty's Ship Canada" (p. 365)



"We would climb the Campana, which Charles Darwin translated as 'The Bell of Quillota'"
(p. 365)



"To the East the grand chain of the Andes imposed a jagged wall of snow upon the deep blue sky" (p. 365)

ner—there was the Union Jack above the brass helmets—and some had a bugle and drum. This was the Lord Mayor's show in miniature; it added much to the slightly comic beauty of the scene. And then the gun-carriage, drawn by white-clad Naval ratings, and the long procession of notables in uniform or top-hats, among them the red silk of a bishop. The troops presented arms, the notables grouped themselves on the granite steps of the Prat Monument, and the funeral ceremony began.

I did not see its finish. One speaker after another stepped to the microphone and addressed us. The *oration funebre* blossoms freely in France, but in South America, where every labourer seems to be an orator born, speech-making takes on the luxuriance of the tropical jungle. Three speakers shared with us bouquets of the largest sized flowers of speech. At the fourth I began to wilt a little in the fierce sun. At the fifth I slipped unobtrusively away: there was still a bishop and at least one general who had not had an innings. I should like to have seen the old sailor pass to his rest in the dark vault. No lack of respect, but merely a surfeit of praise prevented me.

I strolled homewards, past Lord Cochrane's statue and the 'Arco Britanico,' a moulderling 'Marble Arch,' flanked by palm-trees, with which our nation congratulated Chile on the centenary of her independence. And so to the water-side and a glimpse of the shipping between the sheds and cranes. And here were the ships of Admiral Wilson's trade—the Navy training-ship *Baquedano*, with the tall masts and yards of a windjammer and a slender funnel set amidships, and a single neat line of silver-grey destroyers and sloops. Queen of them all, the flagship *Latorre* rode a little apart. There was something about her looks which reminded me on the instant of home. For she fought at Jutland, as His Majesty's Ship *Canada*, before ever she knew the waters of the New World. British seamanship helped to liberate Chile from an intolerable tyranny, and in the training of her little fleet, the most efficient of the South American navies, British tradition still rules. The old Chilean sailor with the English

name, whose body lay (I hoped) in its place by now, secure from speeches which confuse the "silent service," should have no cause to regret the career he chose so many years ago.

The Bell

Toc H in Valparaiso had "packed up" for a week and gone its several ways, for it was a public holiday. Glorious summer weather—New Year—and Pat Johnston, Vice-Consul, my host, had made a plan. With his Jean and the great dog 'Gomez,' he drove me into the country as soon as the office closed for the night. His car arrived in starlight without incident (the fact is worth mentioning) at Limache. I do not speak of Limache here except as 'Camp No. 1,' the base for an expedition. We would climb the Campana, which Charles Darwin, one of our predecessors, preferred to translate as "The Bell of Quillota."

Pat could not remember how many people he had invited to join our party. First it was seven, then it was twelve, finally we reckoned about twenty. The *rendezvous*, more or less (though they might not all have been told) was the German eating house in the main street of the village. And there, in the early afternoon, we found them, two girls and three men. Not counting the dog 'Gomez,' we were a party of eight.

The orders were to proceed to 'Camp 2,' the village of Olmue (call it "Ol-mway," if you are enquiring the direction), for the first halt. Thence there would be a long trek on foot to 'Camp 3,' high on the mountain side, for the night: it was important to accomplish this by daylight. We must hurry.

And then Pat discovered that he had forgotten his climbing boots—and Jean's too. She remembered where, in the house in Valparaiso, she had put them out; he had forgotten to put them in. I set down so important a detail, because every mountaineer knows that attention to detail spells success. And boots, if you are walking a long way, are not a detail in any case. But generalship showed itself at once. Pat telephoned from the eating-house to his cook in Valparaiso: she would bring the two pairs of boots by the next train—and the next train was due about

4 p.m. Meanwhile the main body would start marching to Olmue. Two of the party—a Toc H member who spoke Spanish and myself, who only understood it in parts—would proceed by car to another village beyond, where rumour said there was a pack-mule to be hired. We should all reach 'Camp 3' for supper.

It was a masterly plan, and we carried it out with modifications. As thus:—

Modification 1: The baggage was recalcitrant at the start. It couldn't really be carried by hand. A bulging Army valise with a broken strap hinders the marcher, especially when the temperature is 90 in the shade and there is no shade. One of the ladies put an unattached frying-pan into one of my hands and a paper-bag containing six uncooked eggs into the other, telling me to be careful not to mix them yet. A string-bag, attaché case and brown-paper parcel are excellent in the London Underground, but unsuited to the foot-hills of the Andes. After inspecting the kit, we decided to modify the plan and deliver it, E. & O.E., direct to the mule himself.

Modification 2: The marchers marched off, brave if belated. But the car wouldn't 'march' (as the French say) for a long time. At last it rocketed off, heavily laden. It lurched forward in a cloud of dust, missed a heart-beat, recovered, passed the marchers in derision, missed again—and stopped. We did all the things people do when their cars stop (I never profess to understand them and pick flowers, if there are any), until a friendly Chilean came along and did the one thing we hadn't done. Neither he nor we were quite sure what he did, but the car started. It lurched forward, missed a heart-beat, recovered—and stopped again a couple of miles nearer the goal. This time, after a very hot ten minutes, we must have made the same mistake as the Chilean, for the car started again. After one more repetition of the whole exercise, we stopped precisely at 'Camp 2,' at the gate of the hostelry of Olmue. A minute later the marchers hove in sight behind us, and soon drew level, faint but perspiring. We all sank into chairs under a latticed roof of vine-leaves in the hotel gar-

den and ordered the right refreshment. And then there was a swimming-pool. And after that there was blessed shade of trees where you could lie on your back in fairly green grass. And then Pat spied the ideal camp-site for his Scout Troop in Valparaiso, and had to negotiate with the landlord of the hotel about it. Time was going on. Great Scott! What about the cook with two pairs of boots under her arm, back at Limache?

Modification 3: The combined effort of the expedition got the car running again, and Pat rushed the kit and the baggage-guard up to Granizo, the headquarters of the alleged pack-mule. Outside the first cabin of the village we unloaded with feverish haste. The two of us were left standing beside a hillock of gear in the dust, while Pat went flying back to retrace the road and retrieve the boots.

To track down the owner of the pack-mule at Granizo you must lean against the bar of a very small pub and drink a little tepid beer and talk a great deal. And then you will learn that there isn't a mule to be hired in Granizo. Actually the mule resolved itself at last into two donkeys, and one of them had a foal which could not be fed unless it came too, not to mention two lads who belonged to the outfit. Imposing cavalcade—or assinade.

Modification 4: Together we tackled the baggage, we two and the two donkey-boys and the man who lived in the cabin, whose doorway it was blocking, and his wife and his sister-in-law and his young son and his infant daughter, not counting neighbours who looked in and out. Our allies all had the charming courtesy, the instinctive hospitality which belongs to Chilean country people. Willing arms transported the gear indoors and dumped it on the counter—for it was an *almacen*, a village shop. The display was just like a jumble sale, but—there being no duchess to open it—we opened it ourselves. Without any authority we opened every bit of it, everyone's kit; we dismembered it, in fact we 'modified' it. We packed the lady's floating frying-pan in a gentleman's valise; we rolled up two people's loaves of bread in a third person's blanket; we poked the string bag into a strange rucksack; we abolished

half-a-dozen paper parcels. The raw eggs we exchanged with the lady of the house for fruit from her garden. The *almacen* itself seemed to carry no stock on its shelves save odd bits of rope and a big knife, and these came in wonderfully useful.

Once more the marchers from 'Camp 2' at Olmue drew level with us, just as we had loaded the two donkeys 'ship-shape and Bristol fashion.' Before they could discover our raiding of their private possessions, we sent them marching on towards 'Camp 3,' in the mellow sunshine of the very late afternoon. And we two sat down and waited for the leader of the expedition, his Jean, their dog and their boots.

Modification 5: We had intended to see the sun set over folded hills from 'Camp 3,' high up the mountain side, while we prepared supper. We four and the dog 'Gomez' actually saw it from the bottom of the hill, twelve miles short of 'Camp 3,' with supper four hours away. All the same it was a lovely sight, a clear golden glory between the stems of the gum trees which screened the valley and the mountain stream. The brief twilight of translucent pearl faded quickly into darkness which wrapped us round. Only the ghost of the dusty road, a dim fifty yards at a time, bending, rising at every mile more steeply, remained before our faces; it was lighted for us by the myriad lamps of the Southern stars.

* * * *

We marched very steadily, swinging along, and, like all such well-organised expeditions, we marched according to plan. After every fifty minutes by the watch we halted for ten, with a ration of chocolate, sitting by the roadside, 'properly at ease.' Jean's white shirt made a faint landmark in the darkness; the great dog 'Gomez' trotted tirelessly alongside. Once we thought we heard and felt a *temblo*, the dreaded common-place of earthquake in Chile, but it was, we found, our road itself which ran on hidden timbers over a ravine and thundered and trembled as we passed over.

The road grew steeper, more crooked, stonier and more difficult to follow. We were climbing into the flanks of our moun-

tain. Three hours had passed when we saw a light far above us which was no star, a faint golden point hung high in the blackness of the hill, which faltered and disappeared and returned as we walked on. Could it be 'Camp 3' at last? We halted and hallooed—a startling sound as it echoed against the folds of the hill in the immense silence of the night. Faint answer came back and was repeated. The advance guard was at 'Camp 3.' A full hour later we greeted them face to face.

* * * *

Our 'Camp 3' was the watchman's cabin belonging to a copper mine. For some few years the mine has not been worked and the great gaunt crushing plant we had seen before sunset in the valley, lies idle. But the hill is full of ore—we picked green and golden fragments from the ground next morning—and the watchman, with his family, still lives in this remote eyrie, perched on a precipitous terrace of rocks. In his kitchen, some time after midnight, Pat was wreathed in grease and redolent black smoke as he fried our sausages for supper over a most primitive fire.

Aud he on honey-dew hath fed,
And drunk the milk of Paradise—
—that describes the experience of sausages and cocoa to each one of us that night.

* * * *

The watchman and his family were already long asleep in some incredible cupboard behind crazy wooden doors. By 1 a.m. half of our party were rolled in their blankets on the mud floor of a back room, and heard through their dreams the stamping of the donkeys' shoes against the stones as they stood tethered at the open door. The other half elected to sleep under the starry sky, where, for cold and the rocks in their beds, they had a sketchy night. We all retired deeply content—and deep contentment is best kept under control until an expedition is over. In this mood the time of *reveille* was left deliciously vague, insomuch that I assumed command (for this vital detail only) and gave orders for 3.30 a.m. No one took this quite seriously, until I woke myself with a start at that precise time and kicked up the others with little mercy. The boiling (or smoking) of water over the primitive fire seemed interminable, and, with all

other delays, we did not break away from 'Camp 3' till after 5 a.m. The sun soon climbed the great *cordillera* of the Andes, hidden as yet from our sight by the mass of Campana itself on whose flank we were starting to scramble. It lit the tip of Roble like a flame. And already the unearthly opal of the morning—a clear dawn among great mountains is always more than earthly—began swiftly to dissolve into a hot day.

The Campana, unlike Scafell Pike, is not trodden every day and has no well-worn track to its summit. We broke our way through a dense screen of trees. Someone said they were *Litré*, of which the common report is that they infect certain kinds of people who touch their leaves, or even rest under them, with a painful rash and fever. Unscathed we reached the foot of the rocks. And now for several arduous hours we sweated up a giant 'scree' of "huge angular fragments of green-stone," as Darwin describes them. In 1834—and a century leaves no perceptible mark on them—he noticed that many blocks were curiously fresh, "as if broken the day before," while others were lichen-covered. "I so fully believe," he adds, "that this was owing to the frequent earthquakes that I felt inclined to hurry from below each loose pile." And I must confess that, as I paused once for breath on the top of a rocking boulder, I wondered how these ragged mountains would appear in the grip of a *temblo*—it may happen at any moment—and what "does A. do."

The sun which had leapt up over the peak above us soon after we got going, now beat mercilessly down on our bent backs. The angle of the ascent was very steep, the boulders often insecure, with jagged chasms between, and every step had to be tested before taken. We tripped and sometimes cursed. One of the girls was soon in difficulties and calling out comically for helping hands. She was masterly in action, we heard, on a dance floor, but she had never shaken hands with a mountain except from a motor car. Possibly 'beach pyjamas' with a bright cretonne pattern and high-heeled shoes (suitable, she said, for hockey) were resented by the grim and ancient Campana. He played tricks with us

all, but she was his favourite victim.

A huge wall of bare rock guards the summit on one side, but we worked round the edge of it, scrambling up short 'chimneys' which would be child's play to any rock-climber. And by mid-day we stood on the top of the Bell, at 6,400 feet. One of the high heels had been torn off, the sole of a football boot flapped from the foot of another climber and had to be rigged with string; shod in rubber-soled sandals I came off as well as any.

* * * *

"We spent the day on the summit," writes Charles Darwin, "and I never enjoyed one more thoroughly. Chile, bounded by the Andes and the Pacific, lies like a map. The pleasure from the scenery, in itself beautiful, was heightened by many reflections which arose from the mere view of the Campana range, with its lesser parallel ones, and of the broad valley of Quillota intersecting them. Who can avoid wondering at the force which has upheaved these mountains, and even more so at the countless ages which it must have required to have broken through, removed, and levelled whole masses of them?"

For a long while our party lay in the blazing sun on the top of the Bell. Roble, with his wrinkled slopes, faced us across the valley, and to the East the grand chain of the highest Andes imposed a jagged wall of snow upon the deep blue sky. Conspicuous in the line was the white mass of Aconcagua, over 23,000 feet high, one of the world's giant mountains. And far away, on the route by which we had come the day before, we saw the Western Ocean shining through a faint haze of heat. At evening Darwin had found "the atmosphere so clear that the masts of vessels at anchor in the Bay of Valparaiso, although no less than twenty-six geographical miles distant, could be distinguished clearly as little black streaks; a ship doubling the point under sail appeared as a bright white speck." But now there was a mystery as well as a brightness spread over the vast panorama of earth and sky. The Campana, by comparison, is a little hill, but it seemed to the pigmy eight of us that afternoon like the roof of the world.

B.B.

TOWARDS NEW UNITY

In the June JOURNAL we published an article on "Thinking Things Together" by the Rev. Edward Shillito and in July another by Mr. T. S. R. Boase, both leading up to the Conference on Church, Community and State which took place in Oxford on July 12-26. We are glad now to be able to publish an impression of the Conference, contributed by the Rev. R. E. FENN.

WHEN, as the result of the invitation and organisation of the Universal Christian Council for Life and Work, the Conference met in the Sheldonian Theatre at Oxford on July 12, it was an occasion which aroused some misgivings. What could possibly be the outcome of such diversity? The thought that for a whole fortnight this mixed multitude was to discuss and argue together in search of some united opinion was almost paralysing. We *looked* so different in the first place. There were bearded, long-haired leaders from the Orthodox Church in Eastern Europe, jet black Africans, British bishops and archbishops, dark-skinned Indians, keen-faced Americans, yellow-tinted Chinese and Japanese, fair-haired Scandinavians—four hundred of the most varied-looking Christians that had ever sat together under one roof! And we *spoke* so differently. French, German and English were the official languages of the Conference and in whichever language a speech was delivered it had to be translated into each of the other two.

What was more serious still—we *thought* so differently. The succeeding days were to reveal how serious a difficulty this was. The liberal theology of the United States had to wrestle with the more sombre—some would say more turgid—thought of the European Barthian, and when some glimmerings of mutual understanding began to appear, then Russian or Greek Orthodoxy would interject a statement that left the others bewildered.

And behind all was a difference of background and experience with which one seemed to struggle in vain. The mere mention of names may help—Dr. T. Z. Kao of China, Professor Bulgarkoff of the Russian Orthodox Church, the Bishop of Dornakal in South India, Professor Emil Brunner, Archbishop Temple, the young Patriarch of the Assyrian Church, and so on. Here was Continental acceptance of the State as a God-given

authority, American reluctance to think of the State as an organ for good at all, the minority churches' fear of both State and State Church. Here were memories of persecution, both past and present.

Increasingly, we thanked God for the privilege of having a part in an assembly whose catholicity had never before been equalled in the history of non-Roman Christianity, but some of us trembled for the outcome of the Conference. After the first day we divided up into five sections for the study of different aspects of the one general subject of Church, Community and State. Thus the different sections dealt respectively with "The Church and the Common Life," "The Church and the State," "Church, Community and State in relation to the Economic Order," "Church, Community and State in relation to Education" and "The Universal Church and the World of Nations" (with a sub-section on "Peace and War"). And I suppose that few of us will forget the sense of bewilderment that beset us at the initial meeting of our section.

And then, almost miraculously, something began to occur which had seemed to be beyond the bounds of possibility. Certain quite definite elements of unity began to emerge from the midst of our diversity.

First, the world situation which had impelled us to come together began to reveal itself as essentially the same for all. We were all facing a world where large masses of people are being increasingly de-Christianised, where sections of the community life, formerly organised and served by the Church, are progressively being taken over by other and secular authorities; where leader, government or nation make claims upon men which formerly were recognised as the sole prerogative of God; where false gods of race and nation are increasingly usurping His place in men's loyalties and where the old cruelties and ruth-

lessness have reappeared among men. Also it is a world where men long for an experience of true community and a cause worthy of their ultimate self-sacrifice. This situation revealed itself as facing Christians and the Christian Church in some sense in all continents and in every nation.

Secondly, there appeared a common experience of uncertainty as to the duty of the Christian Church *vis-à-vis* such a world. How futile in such a situation is the old easy cliché that the Church's task is to preach the Gospel and not to meddle in political and economic spheres! What is to happen when laws and prohibitions make the preaching of the Gospel a political crime; when religious education and youth work is no longer permitted, when corporate worship is proscribed, when false ideals and narrower loyalties are publicly acclaimed and Christian standards derided, when economic measures deny the Christian estimate of man, woman and child, and when the State demands in peace and war a hatred of other nations and races that Christ condemns? Not only must individual Christians and individual Churches know where they stand in relation to these things, which have become for many in our day a matter of life and death, but because the situation is worldwide and the Christian Fellowship transcends national and racial distinctions, it becomes urgently clear that the Christian movement as a whole must face these things together.

So the meaning of our coming together stood out with new clarity. We saw again how this compelling problem of Church and State was none of our choosing but was being relentlessly thrust upon us. We learned renewed gratitude for the three years of careful preparation which had preceded our Conference. Christian thinkers singly and in groups all over the world had been grappling with these problems. Their written contributions—some three hundred in number—had been carefully sifted, collated, re-written, until the gist of them lay before us in the memoranda with which each section had to deal. We began to see the Conference, important in itself, as an incident in a continuous movement of prayer and study and fellowship, the

full fruit of which lies in the future.

Thirdly, as with a new sense of fellowship, we faced the problem again, we gained a deepening realisation of the Church's responsibility—partial responsibility, at least—for a world situation which would have been so different had we and our fellow Christians been truer and braver in our Christian witness. Yet this solemn sense of responsibility did not lead to pessimism. There grew amongst us a sense of the reality of God and of His worldwide purpose and power which seemed at times to convict us of our own failure and to convince us of His final victory. "We need not despair," says one report, "the world belongs to God: to believe in His power and love is not to escape from reality, but to stand upon the rock of the only certainty that is offered to men."

These great elements of unity gradually asserted themselves. From the beginning there had been an impressive seriousness and humility on the part of all who contributed. Here were some of the most important and responsible leaders of the Christian Churches, together with experts co-opted for particular purposes, but there was no attempt to force an individual point of view. Nor was there any attempt to produce a face-saving statement of compromise: where differences existed they were frankly stated. But there appeared a growing mutual understanding and, more surprising still, an increasing measure of agreement. When, in the second week, the different sections reported at the plenary sessions of the Conference and these reports were discussed, one marvelled at the breadth as well as the strength of the statements which were approved. Not only were broad principles accepted but their application to concrete situations was laid down, so that the reports accept for the Universal Church, as also for individual Churches and Christians, responsibilities in policy and action which call for great courage and humility.

By the time these words appear in print these reports will have been published. They deserve, and will bear, careful reading and discussion throughout the Christian Church. They give some idea of the work done during

that fortnight at Oxford, work made possible only by three years of world-wide preparation.

What the reports will not do adequately is to convey the sense that grew upon us day by day as we prayed and talked and listened together, of something world-wide of which we were a part and which was so much bigger and more important than anything that happened merely at Oxford. For 'Oxford' does not stand alone. Recent years have seen in different parts of Christendom—notably among the younger Churches—a feeling after closer co-operation and unity between the various Christian groups. Most of us have been disappointed at the lack of progress made in this direction, but all the time there has been advancing a world movement for unity of which "the man in the pew" has been little aware. In 1910 there met in Edinburgh the first great Missionary Conference, which made men see the evangelising task of the Church as a unity. The influence of the Edinburgh vision was felt during the succeeding years. Then came in 1925 the Life and Work Conference at Stockholm, followed two years later by the Faith and Order Conference at Lausanne. 1928 saw Christian leaders from all over the world gathered for the Missionary Conference at Jerusalem. This year has seen 'Oxford', and also the Faith and Order Conference at Edinburgh. 1938 will see the missionary gathering at Hangchow—should international politics still make that location available. In 1939 the youth of the Churches will rally in Switzerland. These events are

but the visible evidence of something new and real and potent in the life of non-Roman Christendom. The great missionary movement of the nineteenth century has made the Christian Church in actual fact, and for the first time in history, "ecumenical" (*i.e.*, represented) in every land and race. That Church is now on the march. The sense of being carried forward was strong upon us at Oxford. It showed itself in the approval given to the setting up of a World Council of the Churches with its quinquennial assembly. It made very appropriate the final Communion Service, conducted by the Archbishop of Canterbury, to which the whole Conference was invited. It found a worthy expression in the message to the Churches adopted by the Conference at one of its final sessions, from which we quote the following:—

"Despite our unfaithfulness God has done great things through His Church. One of the greatest is this—that notwithstanding the tragedy of our divisions and our inability in many important matters to speak with a united voice, there exists an actual world-fellowship. Our unity in Christ is not a theme for aspiration; it is an experienced fact. We can speak of it with boldness because our Conference is an illustration of it. We are drawn from many nations and from many different communions, from Churches with centuries of history behind them and from the younger Churches whose story covers but a few decades, but we are one in Christ."

R. E. F.

TWO LETTERS ON HELPING LEPERS

A Leprosy Week

DEAR EDITOR,

The interest now found among Toc H units up and down the country in leprosy relief work is most gratifying and the response by the public to the appeals of meetings, films and exhibitions should certainly encourage B.E.L.R.A. and Toc H to continue their work.

Leprosy relief is only one of the many causes which nowadays the public is asked to help, but the demands for leprosy work are great and increasing, and we must therefore

miss no opportunity of impressing on the public the needs of B.E.L.R.A. and keeping them fresh in their minds.

We suggest that attention could usefully be focussed on the work and interest revived and stimulated if one week in each year were to be dedicated by Toc H to leprosy relief work, in the sense that the Toc H units interesting themselves in it would be asked to devote their meeting and chief activities during that particular week to the consideration of, and the spread of information regarding, B.E.L.R.A. work. We further suggest

that the *Colloquy and Prayer concerning Lepers* might at any rate in the Special Week be included in Family Prayers.

The adoption of this plan would be optional; units who have already made other arrangements for 1938 should not be expected to alter them: furthermore, the choice of method, whether lecture, debates, exhibition, or any other means, would have to rest with the unit. But we feel sure that a concentrated attack of this sort of publicity and prayer would be of the greatest value in keeping interest alive and healthy.

Yours sincerely,

HAMISH MACGREGOR.

MICHAEL HINDE.

EDITOR'S NOTE.—The proposal contained in this letter has been considered by the Central Executive and units are invited to co-operate in celebrating the special week in such ways as they think proper. The most appropriate week seems to be that containing June 20, the date on which, in 1935, the first Toc H volunteers sailed from England for the leprosy field: that week has therefore been chosen, by arrangement with B.E.L.R.A. The Colloquy and Prayer for Lepers referred to will be found in the JOURNAL, April, 1934, p. 153. It is published on a card, to be had from All Hallows Porchroom, Byward Street, E.C.3.

Medical Supplies

In a letter to Dr. Muir of B.E.L.R.A., J. W. Chorlton, of Roehampton Group, describes how he overheard two L.W.H. members discussing their difficulties in obtaining cheap material for making bandages for lepers. As a Lancashire man, he thought a letter to Burnley Branch might help. Next day, by coincidence, he met a man in a milk bar in London, wearing a Toc H tie, who turned out to be Bill Lambert, a fellow Lancashire man and one of our leprosy volunteers. He goes on:—

"By this time I found that I was getting really interested in B.E.L.R.A. myself, so I promptly asked Lambert if he could visit Roehampton Group (which was then just starting), and he accepted. On talking it over with our fellows we decided to try to get

together a crowd worthy of the occasion, so the meeting was held at Mark XX. In spite of a pouring wet night we had about 60 present to welcome Lambert and to listen to his most interesting story. A few days later I went to Tubby's Pancake Party and there learnt of his tremendous interest in this work, and also realised that here was a job which seemed to be almost calling me. About this time I learned that my suggestion to get in touch with Burnley had been fruitful and the idea came to me that Roehampton Group might well carry on. I wrote to 18 Lancashire units asking if they could supply material so that we could make this into a real team effort. From *every* unit which had it in its power to supply the required material, I had a favourable reply and several units have promised regular supplies. This remarkable response from a district hard hit by trade conditions speaks for itself. My Group decided that all carriage costs must be refunded and to raise funds and to get still more people interested, we held a Garden Party in June at Mark XX., at which MacGregor* and Court spoke. I would like to take this opportunity of thanking B.E.L.R.A. for the way they supported us. As a result we have already sent out a number of parcels of material to be made up, and, as you know, you have several consignments of finished articles.

"At the moment we have a large supply of material in hand and we should be glad to receive offers from individuals or units who will roll bandages or make articles.

"Our Group meets at Putney Park House, Roehampton Estate, and we should welcome anyone on Thursdays (or any other night by appointment), when we will show them the class of work necessary. The invitation is extended to anyone—in or out of Toc H, men or women."

The Roehampton Group would be glad if anyone who can help to obtain supplies of calico, towelling, wool, etc. would write direct to Putney Park House, Roehampton Estate, London, S.W. The Group is willing to store supplies of these materials and to distribute them to anyone wishing to receive them.

* Hamish MacGregor, one of our volunteers on leave, returns to Itu this month. See the letter signed by him above. Michael Hinde, his co-signatory, is a member of the Toc H—B.E.L.R.A. Committee.